DOCUMENT RESUME

ED 052 535 EA 003 611

AUTHOR	Saylor, J. Galen, Ed.; Smith, Joshua L., Ed.
TITLE	Removing Barriers to Humaneness in the High School.
INSTITUTION	Association for Supervision and Curriculum Development, Washington, D.C.
PUB DATE	71
NOTE	101p.
AVAILABLE FROM	Association for Supervision and Curriculum Development, NEA, 1201 Sixteenth Street, N.W., Washington, D.C. 20036 (Stock Number: 611-17848, $2.50)
EDRS PRICE	EDRS Price MF-$0.65 HC Not Available from EDRS.
DESCRIPTORS	Affective Objectives, College Admission, College Entrance Examinations, *Curriculum Design, *High Schools, *Human Dignity, Humanities, *Relevance (Education), Student Teacher Relationship, Technological Advancement, Values
IDENTIFIERS	*Educational Humaneness, Educational Humanization

ABSTRACT

The 1970 ASCD conference identified some of the major barriers to implementation of humaneness in contemporary secondary schools. In part I of this conference report, "The Barriers--and the Way Out," the following papers are presented: James B. Macdonald, "A Vision of a Humane School"; Douglas D. Dillenbeck, "External Management as a Barrier to Humanizing Secondary Schools"; Arthur W. Combs, "Can Education Be Relevant?"; James J. Foley, "Teaching and Learning in the Affective Domain"; Joyce Whiting, "A Teacher's View"; and Fred T. Wilhelms, "Design of the Curriculum." In part II, "Identification and Assessment of the Barriers: Reports from the Study Groups," papers are presented by: Sister Mary Eileen Scully, "Barriers Arising from External Factors"; Frank Schneider, "Teacher-Pupil Relationships in the Humane School"; and Mary Patricia Ryan, "Design of the Curriculum as a Barrier to Humanizing Secondary Schools." A related document is ED 040 493. (Author)

ED052535

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Prepared by the ASCD Council on Secondary Education

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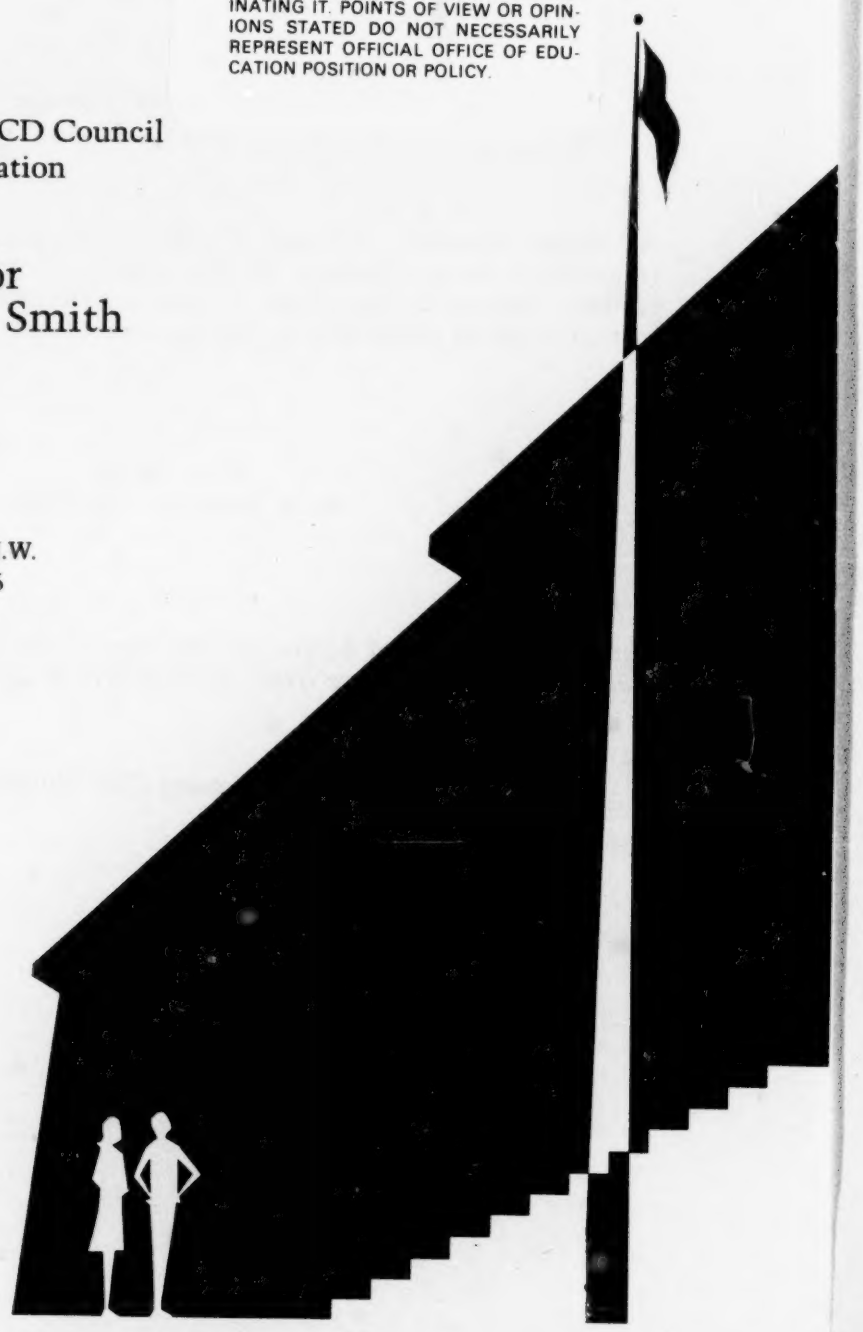

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Price: $2.50
Stock Number: 611-17848

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Library of Congress Catalog Card Number: 78-164429

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Acknowledgments

FINAL editing of the manuscript and publication of this booklet were the responsibility of Robert R. Leeper, Associate Secretary and Editor, ASCD publications. Technical production was handled by Nancy Olson, Lana Pipes, and Barbara Nash, with Mary Albert O'Neill as production manager.

Foreword

"HUMANENESS" is not a recent phenomenon. Inquiry and discovery as concepts are not new. Most post-Sputnik humane innovations are old concepts with new names. Today's educators, generally without knowledge of recent educational history—1930 to 1956—are being creative if repetitious. Since balance has been brought back into the curriculum, social scientists and humanities experts have been trying to make education humane, thus, relevant.

So in writing this foreword, I have chosen to be reflective. In the early years of the Great Depression when educators found that they had plenty of time to think, they thought primarily about American secondary education. It was not too difficult for them to discover that the secondary education program in America had not changed very much since the turn of the century. Out of this thinking came the Eight-Year Study, a study that freed some half hundred high schools across America to do whatever they thought was best for the education of the boys and girls of their schools. They were assured that students would not be penalized as a result of whatever programs were put into operation. The result of this study was evident in a report that followed, entitled *Some Went to College.*

The inevitable next step was Life Adjustment education. When Professor Prosser at the University of Indiana developed the Prosser Resolution, it became known as Life Adjustment. Life Adjustment was based on the concept that 20 percent or less of the high school youth of America went to college. Yet our high schools were guiding all youngsters in that direction. There followed a great deal of soul-searching on the part of American secondary education. There were many individual state studies; all of the studies pointed in one direction, toward a more humanistic approach to learning.

Probably the first glimmer of humaneness appeared with the development of the workshop. It was well known that whenever educators got together they talked shop. Now educators are saying "Let's *work* at education." Thus, the concept of workshop.

Developing simultaneously was the whole field of group dynamics. Educators realized that if they sat eyeball to eyeball, the communication lines were clearer. This process moved into the school under the name of core curriculum. Once again, the young

people were given the opportunity to randomly select for study the area of concern to them. Through discussion group process skills, they were able to discover the answers to problems that concerned them.

Having witnessed the success of the Eight-Year Study and Life Adjustment education, Michigan established a Twelve-Year Study. In natural sequence, as this program neared its end, there developed the Michigan College Secondary Schools Agreement. In this agreement, the colleges and universities of Michigan, including the nursing training institutions, indicated to the high schools of Michigan that if they would agree to four conditions, the colleges and universities would admit their students without examinations or regard for the Carnegie sequence, provided the principals and the faculties would say that they believed that these youngsters were capable of doing college work, nothing more.

The four conditions to which the high schools had to agree were: (a) that they would do a follow-up study of the graduates and those other students who had left the schools; (b) that they would agree to "look at" the curriculum of the schools (The schools were not told that they had to change anything, just look at it. But it was quite obvious that if schools did follow up their students and did listen to what they said, changes would be inevitable.); (c) they had to agree that if there were young people in the school system who had planned to attend college where college boards were required, the high schools had a responsibility beginning in the junior year to prepare those students for the college board; and (d) they must agree to establish guidance and counseling programs.

Up to the time of Sputnik, there were over 700 high schools in Michigan that had become signatories to the agreement. Many exciting and humane things were happening in Michigan secondary education.

The millions of high school students who came along during this experimental stage in American secondary education were not old enough to share in the making of "the great decision," the great decision in American secondary education brought about by Sputnik. Generations of Americans who had been trained in the competitive system of American education suddenly panicked and brought an end to what could have been a new day for America. Russia was ahead; therefore, we must drop everything and concentrate on science and mathematics. Later, and almost too late, we began to bring balance back into the curriculum.

During this period of time, the dynamics of America and the dynamics of the world changed. The Great Depression was followed by World War II. Immediately after World War II, the colonial nations of the world, particularly in Asia and Africa, began to demand

their independence. On the American scene, the minority groups, and particularly the blacks, were saying, "we want a piece of the action." So a black woman with tired feet refused to give her seat to a white man on the bus. A group of black students sat down in a five-and-ten-cent store in Greensboro, North Carolina, and the second "American Revolution" was underway. I have often wondered what would have happened to America if the concept of humaneness that began in the 1930's and continued into the 40's and early 50's had been permitted to persist. Would we have been able to meet the great challenges of the American scene without the bloodshed and without the heartache that we underwent? We will never know the answer to this question.

Thus in this booklet, educators such as James Macdonald, Arthur Combs, and others are giving their attention to the need to be humane in schooling and are developing means of breaking through the barriers to humaneness. Maybe there is still hope in the end.

June 1971

ALVIN D. LOVING, SR., *President 1971-72*
Association for Supervision
and Curriculum Development

J. Galen Saylor
Joshua L. Smith

We Can Escape from the Box

WHEN the ASCD Secondary Education Council was established, it was charged with responsibility for "surveying the current status of secondary education, identifying priority problems, and developing strategies for dealing with them." Soon after the appointment of the Council, its members began the process of identifying factors, practices, and programs that they and knowledgeable and insightful members of the profession generally felt would contribute to the development of excellent programs of education for the youth of this country.

The approach of the Council was a positive one—what should be the nature and character of the program of the secondary school that would enable it to provide the proper kind of education for the youth of America? The members recognized that what they really were seeking was humaneness throughout the entire fabric and program of secondary education. Hence, in 1966 the Council wisely and thoughtfully selected the humanization of the secondary school as the general theme for many of the activities it was to sponsor in the ensuing years.

The Council has sponsored three conferences and a seminar on the general topic of "Humanizing the Secondary School." The first conference was held at Portland, Oregon, in January and a second one at St. Louis, Missouri, in November 1967. Papers presented at these conferences that contributed most significantly to the development of a concept of the humane secondary school were then published by the Association in the book, *Humanizing the Secondary School.*

Yet the members of the Council felt that there was still much to be done in analyzing and developing more fully the concept of and the need for humaneness in schools. Accordingly, the Council set up a special seminar to consider the whole matter of humanization of the secondary school. To this seminar were invited 24 educators from throughout the United States. These participants, by their writings, addresses, or participation in discussion groups, had estab-

lished themselves as people highly concerned about the program of secondary education in this country and the steps needed to improve it. Professor James B. Macdonald was requested by the Council to bring together not only his own views but the views of these scholars in a fundamental statement on the concept of humaneness in schools.

The Council then sponsored a fourth meeting on the subject at Minneapolis in April 1970. The purpose of the conference was to examine and to evaluate critically the position paper prepared by Professor Macdonald and, in light of his definition of humaneness, to identify some of the major barriers to implementation of this concept in secondary schools as they exist today. The conferees were charged also to discuss, both among themselves and with selected consultants, ways in which the secondary schools in this country could "break out of the box" of institutionalized practices and programs in our schools that militate against a humane program.

The Council is indeed pleased to present herein to the members of the Association and the profession generally Professor Macdonald's fundamental position paper. Also included in this volume are the papers presented during the conference by persons highly competent to examine some of these barriers and to present feasible and workable programs for breaking out of the box.

"An Analysis of the Force Field in Curriculum Planning" was originally prepared by J. Galen Saylor for a state ASCD meeting in Ohio. Several persons at this Ohio meeting suggested that the diagram be made available to the total membership of ASCD. It is included as Appendix I, beginning on p. 84.

The first day of the Minneapolis conference was devoted to small group discussions. In these groups the participants identified some of the more serious barriers to humanization of the school. They exchanged ideas, drawing on practices in their own schools or ideas they felt were workable, for ameliorating these conditions.

Members of the Council believe that the conference contributed greatly to a fuller development of the concept of the humane secondary school and that the papers presented in this volume deal effectively and insightfully with the subject. We regret that it was not feasible to include here the presentations by Paul F. Brandwein, Charles E. Brown, and Rebecca Crosby, due to the quite informal and personal nature of their speeches. Likewise, Arthur W. Combs was unable because of illness to present his paper at the meeting. Nevertheless, Dr. Combs generously permitted us to publish a paper of his that deals most effectively with his own area of concern—that of relationships among teachers and pupils.

The Council is particularly pleased that during the time that it has centered its attention on the humanization of the program of secondary education the Association itself has devoted one of its

annual conferences to the general theme of "Humanizing Education: The Person in the Process." In the meantime the Council has sponsored two other conferences on the general subject of student unrest and the causes of discontent and militancy among students, obviously the negative aspects of the matter. Together then, we believe, the three publications of the Association sponsored by the Council and the set of papers on humanizing secondary education presented at the annual conference constitute an excellent body of professional literature. Teachers and other curriculum workers will find these titles most useful in their efforts to develop more humane programs of secondary education in this country:

Humanizing Education: The Person in the Process (1967)
Humanizing the Secondary School (1969)
Student Unrest: Threat or Promise? (1970)
Removing Barriers to Humaneness in the High School (1971)

These paperbound volumes are available upon order through the ASCD headquarters office.

February 1971 J. Galen Saylor and Joshua L. Smith

Part I.

The Barriers—and the Way Out

Contributors:

James B. Macdonald
Douglas D. Dillenbeck
Arthur W. Combs
James J. Foley
Joyce Whiting
Fred T. Wilhelms

James B. Macdonald

A Vision of a Humane School

James B. Macdonald, whom most of us working in the area of curriculum planning regard as one of our most insightful, incisive, and sensitive scholars in curriculum and instructional theory, was asked by the Council to prepare a basic position paper on the characteristics of a humane secondary school. It was agreed that in the Minneapolis Conference, the fourth in the series on the humane school, we should present to the profession, and to interested lay citizens as well, a definition of the humane school. What are the elements of humaneness? How may teachers and parents determine when a high school is becoming truly more humane? What distinguishes a humane high school from an inhumane one?

Professor Macdonald not only brought to this analysis his own ideas on the subject, but winnowed from the papers and the discussion of the three previous conferences the insights and points of view of those writers, discussants, and participants. He has discharged his assignment in a most brilliant manner, with a statement of great moral validity and in harmony with the traditions of American idealism.

The essence of a humane school, according to Macdonald, is freedom—freedom as an end for man himself, and freedom as a process by which one can only himself be free. If the school exists and if its program is so shaped as to make the individual subservient to the collective group and to carry out the roles it assigns, schooling becomes a sham, an empty, inhumane enterprise; but if the school enables the individual to exercise his own free choice, to develop his own potentialities for their own sake alone, to serve the social group collectively because he has freedom to do so rather than because of pressure to conform, or to achieve for the group's sake, then humaneness pervades the school. Throughout the paper Macdonald analyzes some conditions that militate against freedom to develop, but also suggests ways of enhancing freedom in the school.—JGS

WILLIAM Blake was a visionary and prophetic poet. He raged against the constraint of church and society upon the creative emergence of humanness.

Blake[1] said: "Do what you will, this life is a fiction and is made up of contradiction."

A contemporary sociologist like Peter Berger[2] might say, instead, that all social arrangements are purely contrivances of man; or a social critic like Michael Harrington[3] might prefer to call our society a historical accident or an unintended consequence.

Yet Blake was not being simply descriptive in his reminder, for he believed that the only hope for men was to be continually free to return to their humanness so that their creative vision might continually resolve contradictions.

We are presently, I believe, engaged in a serious contradiction. Blake clearly saw the meaning of it, and since his time this unresolved condition has worsened. The contradiction lies within the tension of humanness and technology. The question is whether men will dehumanize themselves through the creation of a technological environment and its consequent social arrangements.

What will awaken men from the idiocy of their technological compulsions? Will we be saved by superior intelligence from the unknown universe? Will there be a second coming of Christ? Perhaps, but then, perhaps not. Will California quake and crumble into the Pacific as a warning to men? Or shall we simply risk the possibility of beginning again after having purged ourselves in the fire of nuclear redemption?

Perhaps the poet Yeats was prophetic when he said:

> Things fall apart; the centre cannot hold
> Mere anarchy is loosed upon the world,
> The blood-dimmed tide is loosed, and everywhere
> The ceremony of innocence is drowned;
> The best lack all conviction, while the worst
> Are full of passionate intensity.[4]

Perhaps it is all a little too much for any of us. However, if we believe in education we are counted among the hopeful. And, if we are hopeful, then we will hold to Erich Fromm's definition: "To

[1]William Blake. In: A. Kazin, editor. *The Portable Blake.* New York: The Viking Press, 1946.

[2]Peter L. Berger. *Invitation to Sociology.* Garden City, New York: Doubleday & Company, Inc., 1963.

[3]Michael Harrington. *The Accidental Century.* New York: The Macmillan Company, 1965.

[4]W. B. Yeats. In: Elizabeth Drew. *Poetry: A Modern Guide to Its Understanding and Enjoyment.* New York: Dell Publishing Co., Inc., 1959. pp. 149-50.

hope means to be ready at every moment for that which is not yet born, and yet not to become desperate if there is no birth in our lifetime."[5] Then we would do well to attend to our own work with hope.

If we are to be ready for what is yet unborn we must know where we are, what the contradictions we face mean in our own terms, and what directions we feel we are fumbling toward. It is these concerns that will pervade the ideas that follow.

Relevance

Having coauthored a book called *Education for Relevance*,[6] it is with considerable chagrin that I suggest that the term "relevance" is misleading and "irrelevant" to school programs that must face up to the contradiction between humanness and the press of our technological society.

To make our industrial, technological society work we must have a "one-dimensionality" in our efforts. We must produce the scientists and technologists and their supportive personnel above all else. Further, we must be highly organized into complex bureaucratic structures with little tolerance for individual deviation. "Law and order" must be maintained because the breakdown of any aspect of the system could be catastrophic for the totality.

It is not necessarily the technology, per se, that provides the basis for constraint, but the need to maintain the total system created around technology, and the generalization of technological rationality from a way of relating to things to a way of relating to people. The schools, of course, have become an integral cog in our technocratic system. Thus, we see the general evidence of the alienation, boredom, law and order, regimentation, and depersonalization in the school environment also. The basic contradiction in schools as well as society resides in the paradox of the immense promise for individual happiness and well-being inherent in a technological society which is being paid for by the dehumanization of the individuals for whom the promise exists. Thus, we speak the rhetoric of progress at the sacrifice of our humanity.

The problem with our schools is that they are too relevant to our society. There is no doubt that they could be made even more efficient and effective, but when we look at the results (for example, about 50 percent go beyond high school) we have to be impressed with the schools. The schools are in fact so relevant that most

[5]Erich Fromm. *The Revolution of Hope.* New York: Harper & Row, Publishers, 1968.

[6]Carlton Beck and others. *Education for Relevance.* Boston: Houghton Mifflin Company, 1968.

persons who say they are not relevant are able to do so because the gap between a perfect fit and present status is relatively narrow and calls for little imagination to see the possibilities of closure.

It is only in terms of universal human values that the idea of irrelevance takes on meaning. And it is not irrelevance, per se, even here. It is simply that living in school is an essentially inferior, vulgar, imitative, second-rate *human* experience because this is the kind of ecological press that surrounds us both in and out of school. Thus, as I have stated elsewhere, the "problem with schools is not that they are irrelevant in the sense that they are odd cultural museum pieces, but that they are a living embodiment of the very shoddiness that pervades our general social experience . . . a rather faithful replica of the whole."[7]

The Ideology of Achievement

The schools are not created and organized in terms of philosophical commitments or data about the nature of humanness, or even concern for the human condition, but on the basis of ideology; and the central ideology of the schools is the ideology of achievement.

As an ideology this serves as a justification for practices which integrate the school into the fabric of our social and academic concerns. For the sake of increased achievement we are able to justify such things as grouping practices, testing programs, grading, reporting, and scheduling, as well as most school policies.*

The ideology of achievement is a quantitative ideology, for even the attempt to assess quality must be quantified under this ideology, and the educational process is perceived as a technically monitored quality control process.

It is tempting to tie the ideology of achievement to the Puritan work ethic. This, I believe, is a fundamental error, for few people would argue that achievement is "good for the soul." We would, one suspects, rather say that it is good for the "pocket."

The ideology of achievement is built upon a myth, a myth which says that the degree of achievement is fundamentally due to the kind of schooling a person receives. This myth is easily exposed,

[7]James B. Macdonald. "The School Environment as Learner Reality." *Curriculum Theory Network*. Toronto: Institute of Education, Winter 1969-1970. pp. 45-54.

**Editor's note:* Interestingly, just a few weeks after Dr. Macdonald gave this address, the regional educational laboratory at Philadelphia (Research for Better Schools, Inc.) announced that it had developed an "achievement motivation package" to help students "develop expectations of success." It is based on McClelland's work at Harvard on achievement motivation. Ironically, in light of Jim's point of view in this paper, the laboratory staff designated its program as "Humanizing Learning Program."

for we are unable to explain much of anything by it, even though we labor faithfully under its dictation. It is a myth which tells us a little about the individual trees, but nothing about the forest itself.

The Coleman report, for all its faults, would seem to support clearly the idea that achievement of groups of youngsters cannot be accounted for easily by schooling practices. Why are there wide gaps in achievement between social classes? Why do youngsters with high IQ's achieve better than youngsters with more modest scores? Why do children with emotional problems often experience more difficulty than so-called normal children?

If we have learned anything in education in the past 50 years we most certainly must now know that the school is not the center of a child's learning, but merely one of his environmental situations which he experiences in the context of his own unique historical, biological, and total environmental fabric.

Admission of this truth may be found in such things as Head Start, infant stimulation projects, kibbutz-like residential proposals, behavior modification techniques, and autotelic environment experiments. The problem with most of these kinds of approaches is that they admit the myth is not accurate, but they display a "faith" in the ability of education to make the myth a reality. They make me feel like William Blake must have felt when he wrote of Hayley:

> Thy Friendship oft has made my heart ake;
> Do be my enemy for Friendship's sake.[8]

The rhetoric of the ideology of achievement is an important aspect of it. It is the rhetoric of behaviorism, scientism, and psychologism. People are "learners," who have to be "motivated" and "measured," and who possess certain "traits," "capacities," and "needs" which we "diagnose." Goals are talked about in "behavioral" terms. This rhetoric has the effect of lifting the burden of our moral responsibility to children (and other people). It creates a mystique about schooling into which one must be initiated through a teacher education program and the rite of certification, and it creates a jargon which obscures our fundamental moral concern.

The Individual and the Collective

Thus, it becomes easy to keep our focus upon the achievement of learning goals and to forget the fundamental goal of freeing persons for self-responsible and self-directed fulfillment of their own emerging potential. It is easy to talk about norms, percentiles,

[8] William Blake, *op. cit.*

concepts, skills, methods, and so forth; and it is equally as easy to forget about the persons involved.

Schooling must be for the benefit of individuals, not the collective society within which it takes place. Many people talk as though there were no conflict between the two. There isn't, if the school absolves itself from any moral responsibility. When schooling simply reflects the desires of the collective and serves to train the young for that purpose, there is no conflict between the individual and society.

Yet this is a fundamentally amoral position for educators to take. It is a position that dehumanizes both the teacher and child and absolves the teacher and school from any personal moral responsibility, asking only for collective accountability. Thus, without moral responsibility we become merely socially accountable to others.

There *is* a major conflict between the individual and the collective. If we, as educators, are morally responsible for our actions in schools, then we are centrally responsible to the children we educate and only technically accountable to the collective within which we live.

This is not a matter of opinion, of debate about the role of the school in society. It is a fundamental commitment to the fullness of human potential versus an acceptance of a technical role. One will perform technical acts in either case, but one can escape the moral responsibility for his acts if one is mainly accountable to the collective. However, if one assumes moral responsibility, then the individual must come before the collective.

The Humane Goal—Freedom

Education in formal schools is essentially a moral enterprise. This is simply and fundamentally true inasmuch as adults decide that the young should grow up in certain prescribed ways and learn certain kinds of things rather than others. There are judgments which directly influence the development of each human being and provide both possibilities for freedom and sets of constraints upon individuals.

Contrary to Rousseau's[9] famous opening sentence, "Man is born free and everywhere he is in chains," man is born in chains and everywhere he tends to remain so. Man is chained at birth to his own internal needs and external conditions. He is neither free to survive in external environment, nor is he free to survive through the exercise of his internal structures.

[9]Jean Jacques Rousseau. *The Social Contract.* Charles Frankell, editor. New York: Hafner Publishing Company, 1954.

A man's freedom is his personal self-developing project in life. It is through his own efforts and experiences that he comes to be free to choose, to gain freedom from the constraints of others, of the environment, and of his own internal structures.

Freedom, then, is the only tenable moral goal of individual development, and freedom is at the same time the only process by which freedom can realize itself as a goal.

If this is not so we may dispense with all further talk about education. Without freedom and choice it is only necessary to acquiesce to conditions, to live out our passions, and be shaped by our circumstances. We need not argue about what is good, or right, or beautiful or true. We can simply accept. Schooling then becomes what it is. It is, and that's the way it is.

There are many educators who appear to operate upon that assumption. It is an assumption which eliminates any need for moral justification of what we do. It all becomes a simple matter of power, of who can organize the power in the environment to bring about whatever influences upon others are desired. It is a form of "might makes right," a "realistic" posture.

Yet freedom is hardier than this. Men feel they choose and have potential for freedom; societies have struggled to manage their own destinies. Men everywhere have codes of conduct, and hold each other responsible for them, and feel regret when these codes are violated.

Freedom is harder to know today. Yet even if our advancing sophistication tells us more and more about the impact of environment upon us, about the "contingencies" which shape us, about the instincts and needs which drive us, it does not negate the potentiality of freedom. It simply highlights the cruciality of keeping freedom central in our minds, of keeping a moral stance in our actions.

It is a mistake, for example, to say that our youth counter culture is an escape from technology per se; it is mainly a search for freedom and humanness, a positive quest with often questionable means. And the tragedy of it all is that the positive medium for transcendence lies at the heart and substance of the humanities.

The ideology of achievement and the technical acquiescence to the accountability of the collective have had deleterious effects on schooling and the curriculum. The curriculum has become more and more what we can be held accountable for in the eyes of the collective, and more and more what is currently needed for collective goals. This has meant an increasing press for curricula that can be measured and specified in detail, and for curricula which emphasize the academic knowledge and skill necessary for collective needs—primarily reading, mathematics, and science.

The potentialities of men are much broader than these areas. As important as these prized areas are for the technological society we live in, they are not by themselves sufficient for human beings. What is missing is what are called the humanities.

The humanities, the arts, literature, philosophy, and some aspects of social studies have either been downgraded because they cannot easily be included in the rhetoric of the ideology of achievement, or they have dehumanized themselves in order to specify bits and pieces of measurable substance and in the process have lost their unique potential for man.

It is to the humanities, however, that we must look for broadened freedom through self-development of individual potentiality. The humanities promise freedom to man's aesthetic or qualitative relation to the world as well as his quantitative scientific bent.

The Humanities—A Counter Culture in the Schools

What is needed is akin to what Theodore Roszak[10] calls a counter culture, but in this instance within the schools themselves. The humanities are the vehicle for this counter culture.

In early December of 1968, ASCD sponsored a small invitational conference on the Humanities Curriculum. A group of some 20 persons spent a number of days interacting and exchanging ideas on the subject. As the days passed it became clear that what began as a concern for specific disciplines called humanities became a generalized concern for humane schooling.

An examination of the definition and goals of the humanities led this group of persons to fundamental concerns for individuals in schools and the development of individual freedom. The humanities would not stay put in neat categories without being dehumanized.

Instead of a new package for old ideas, the longer we talked the more it became apparent that we were talking about a counter culture; perhaps an "up with people" culture, as the Utah ASCD group might call it.

Fifteen months and a considerable number of books and articles later, I am even more convinced that this realization is the one hopeful way of helping resolve our basic cultural contradiction through the curriculum of the schools.

It is, in fact, clear to me now that the need of our young for new experiences through consciousness-expanding drugs, com-

[10] Theodore Roszak. *The Making of a Counter Culture.* Garden City, New York: Doubleday & Company, Inc., 1969.

munal life, mysticism, and other cultural regenerations must surely lie with the failure of the humanities, broadly conceived, in the modern age.

To "take a trip" is essentially to yield to the flight of imagination, perception, and sensation. There is little for us to identify and relate with in our culture which will provide our "trips." Yet the very substance of the humanities is nothing if not the essence of human expression in creative form.

Susanne Langer discusses art (the humanities here) in much the same way. She says: "The only way we can envisage vital movement, the stirring and growth and passage of emotion, and ultimately the whole direct sense of human life, is in artistic terms," and "self knowledge, insight into all phases of life and mind, springs from artistic imagination. That is the cognitive value of the arts."[11]

The "trips" of the hippie are in search of this essence of aesthetic experience. They amount to being "turned on" by outside influences because many of us have lost our sense of human identity and the cultural roots from which we can "turn ourselves on."

The modern dilemma, says John MacMurray, is that we have set the intellect free and kept emotion in chains. "Knowledge is power, but emotion is the master of our values and of the uses, therefore, to which we put power.... unless the emotions and the intellect are in harmony, rational action will be paralysed."[12]

The development of rationality is generally credited to be the fundamental purpose of education. Yet rationality, as MacMurray indicates, means more than intellectual activity; it means thinking with values and commitments. Rationality is an integrated human activity.

The dilemma, though, does not rest between "head and heart," but *in* our "heart," for we are essentially facing a situation where we cannot decide what is best to do, because we do not know what is of most value. The intellectual power to achieve our goals is useless without the direction of our feelings.

We must be careful, however, that the concept of feeling is not counterposed to the rational and interpreted as irrationality. There is great difficulty with such words as feelings, emotions, and passions. Yet most thoughtful persons would accept, at least as a heuristic device, the idea of thought, feeling, and action as meaningful categories of human experience. Further, there would be a fair consensus that action is both cognitively and affectively ori-

[11]Susanne K. Langer. *Philosophical Sketches.* New York: Mentor Books, 1964. p. 82.

[12]John MacMurray. *Freedom in the Modern World.* London: Faber and Faber Ltd., 1958. p. 47.

ented; and that it is the feeling dimension which powers the cognitive in action.

Our feelings are personal and human, our thoughts (in the sense of cultural data) are impersonal and common. It is the thinker who is human, not the thought; and the humanness flows into the thought through the forming of emotion, as value, commitment, involvement, and action.

As Langer says:

> Art, in the sense intended here—that is, the generic term subsuming painting, sculpture, architecture, music, dance, literature, drama, and film—may be defined as the practice of creating perceptible forms expressive of human feeling.
>
> Perceptive rather than sensuous because some works of art are given to imagination rather than to the outward senses (e.g., literature); feeling as it applies to everything that can be felt; creating in the sense of making and constructing; a form in the sense of an apparition given to a perception, a perceptible, self identical whole which has unity and individual reality; and, expressive in the sense that it is both self expressive and yet the presentation of an idea in symbolic form.[13]

The humanities as a counter culture in the schools are focused squarely upon the development of individual persons as human beings, upon the welding of feeling with thought and action, and upon the awareness, experiencing, and analysis of cultural forms as expressive symbols. The validation of the truth of the humanities lies within the process of creating personal meaning in experiences, not in experimental abstraction and manipulations.

This is such a simple truth that as educators we know and act on this intuitively. The best possible example lies in our use of educational research findings. When one considers the rather large data bank of research findings available to educators, and then assesses the actual use of this knowledge in practice, one is at first perplexed by the lack of correlation in most cases between the two. One major reason for this is simply that there is no personal meaning in the lives of teachers and other staff members in referenee to experimental results. The trouble, as MacMurray said, lies in the heart, not the head; in the phenomenon of teaching as a human ethical enterprise. We do not value research findings because our intuition or perhaps common sense tells us they are essentially abstractions and we live in a world of concrete phenomena.

The gulf between theory and/or philosophy and practice is another form of evidence of the same fundamental problem. But here, I believe, the case is poorly stated. Theoretical prescription or philosophical principles in education are essentially humanistic

[13]Susanne K. Langer, *op. cit.*, p. 76.

expressive symbols. They are not intended to be (or should not be) taken as literal statements and directly translated into action in the same way that an experimental finding is intended to be used. They are essentially art forms which may bring some perspective and may create personal meaning within the persons who practice. It is only further witness to the contemporary power of the culture of science and technology that we should expect the same kind of results from them. As William James[14] once said, "better chaos forever than an order based upon any closet-philosopher's rule"; and we might add any laboratory experimenter's findings.

This suggests that the human activity involved in curriculum development and teaching is of the very same essence within which the studies called humanities are grounded. Joseph Wood Krutch[15] defined the realm of art as "whatever is not found in nature and yet is treated as real." Certainly the curriculum and most of what passes for formal schooling fall into that realm. Thus, the enterprise of schooling is a moral and personal process. If education can be called a discipline, then it is a member of the humanities, not the sciences. Curriculum and teaching are not based upon abstract universals as the sciences are; they are based upon concrete expressive forms. The curriculum can never be a map of the way things are. It is a creative characteristic form involving selection and organization of symbols from many diverse areas, during which process all data that are relevant to concrete phenomena are welcomed. But the total pattern, the balance and integration, are essentially assessed by aesthetic criteria.

The same holds true for teaching, else why do we have our perennial argument about what is a good teacher? We continually return to the impasse of realizing that no scientifically isolated practices, traits, abilities, actions, or relationships reveal a commonly accepted "goodness" in teaching. Why can we not agree on criterion variables for assessment? It would appear most likely that it is because the activity of teaching is known intuitively to be an expressive form with the integrity of a wholeness which comes from the integration and synthesis of an extremely complex set of personal and environmental factors. As such, it is patterned more nearly after an art form than a set of scientific principles or practical prescriptions.

Thus, a vision of a humane school is a vision which is predicated upon the idea that the educational process is a humanistic

[14]William James. In: John D. Wild. *The Radical Empiricism of William James.* Garden City, New York: Doubleday & Company, Inc., 1970.

[15]Joseph Wood Krutch. *Experience and Art: Some Aspects of the Esthetics of Literature.* First edition. New York: Collier Books, 1962.

process which flows out of the integration of substance with values and becomes operative through the feelings and personal meanings of the participants.

The Humane Attitude

The most fundamental part of a humanities perspective is a basic attitudinal orientation toward the school. William James[16] came close to what is intended here when he distinguished between "the easygoing way" and the "strenuous mood" of life.

The "easygoing way," James felt, was the way of science. It is the objective way whereby man is basically a recorder not a maker of truth. It is the attitude of waiting for further evidence before making decisions. As Wild[17] says of James, ". . . once we are involved in enterprises of this sort, the decisions are not primarily in our hands. We are really not active agents in this way."

In contrast, the "strenuous mood" embodies the intrinsic values of freedom, seriousness, responsibility, energy, courage, meaning, and devotion. James felt that the man who believes choice really matters will take life seriously, and the first necessity for living the strenuous life is "choosing to really choose." Thus, the strenuous mood is a mood of freedom and involvement.

In school settings the strenuous mood means taking things seriously, making free choices, and assuming the responsibility for these choices. It means trying to find the greatest meaning out of our living in schools, to be a vital and energetic person in our activity.

It is the strenuous mood that is needed for a humanistic orientation to schooling. The easygoing way is primarily the way of intellectual abstraction and results in objectifying, analyzing, and categorizing everything, in letting the results come in and sitting back. It is not really taking responsibility for one's choices and actions in the living context of the schools. If school really matters we would thus engage ourselves fully in all aspects of schooling as persons combining passion with intellect, with what James referred to as "the heart."

Implicit in what this position means for curriculum is that no specific theory, ideology, or research result can provide an absolute structure that is best, for this is the way of science and technological rationality and is not amenable to the phenomena of curriculum.

Joseph Schwab points this out beautifully in his book *The*

[16]William James. "The Moral Philosopher and the Moral Life." In: J. L. Blau, editor. *Pragmatism and Other Essays.* New York: Washington Square Press, 1963. pp. 214-35.

[17]John D. Wild, *op. cit.*

Practical: A Language for Curriculum.[18] Schwab maintains that theory by itself has three major weaknesses: (a) It is incapable of dealing with the scope of the phenomena of curriculum; (b) theories are based upon abstraction, not concrete phenomena; and (c) for every theory there is an opposite and equally defensible theory—what Schwab calls radical pluralism.

Thus, if we base our curriculum development on abstract theory alone, we have adequate evidence that all theories fail to cope adequately with the realities of schooling. Further, we will by the necessity of the present state of theory commit ourselves to partial theories which exclude more than they include (for example, child centered versus subject centered); and we will soon encounter a number of legitimate and opposing subtheories (for example, learning: reinforcement versus gestalt), all of which are essentially abstractions and seem equally remote from the day-to-day business of schooling.

Schwab's answer is *the practical.* But it is not a naive "experience is the best teacher" approach. It is a call for building curriculum upon a practical inquiry basis, for collecting a wealth of understanding of what actually goes on in schools and working piecemeal out of the concrete situation toward the improvement of schooling.

This is an important statement and one which will touch a feeling of reality in all who have struggled with curriculum development. Yet it appears to lack one basic element. It fails to cope adequately with the problem of ethical commitment in human activity.

If Aristotle and others since were right, then there are three basic approaches to human activity—the intellectual, the aesthetic, and the practical. The intellectual is, as James pointed out, the easy way. Schwab simply says it does not work. Schwab commits himself to the practical; and my position here is that the aesthetic is preferable.

It could well be that in the end the aesthetic and the practical may not conflict. At the moment this is difficult to see, for in my mind the aesthetic approach deals not only with practical phenomena, but with a form of situation ethics as well. It is a commitment, like the practical, to see activity through the concrete uses of actual phenomena but in light of the criteria of aesthetic patterns.

C. Wright Mills[19] criticized sociology with similar intent. He lampooned what he called "the grand theorists" for their abstraction,

[18] Joseph J. Schwab. *The Practical: A Language for Curriculum.* Washington, D. C.: Center for the Study of Instruction, National Education Association, 1970.

[19] C. Wright Mills. *The Sociological Imagination.* New York: Oxford University Press, 1953.

jargon, and unreal qualities; but he was equally hard on the overly empirical fact gatherers. Mills opted for the "sociological imagination" which grew out of creative insights guided by ethical commitment and grounded in the phenomena of society. This is similar to what is intended here as an aesthetic approach—a curriculum imagination.

The aspects of a humane school must be engaged imaginatively. They must be engaged with seriousness, in a "strenuous mood"; they must be looked at in terms of the concrete activity of day-by-day experiences, and always from an aesthetic point of view.

The ethic of freedom, as a process of engagement and an end of development, must be taken into each situation and seen in the light of aesthetic criteria. Since freedom must be won by each individual, we must guide ourselves by encouraging choice and generating alternatives; and we must make our decisions in concrete situations in terms of the aesthetic values of living.

There is no master plan; no secret of structuring subject matter; no secret formula for relating to others; no special methods for teaching the sciences or the humanities that are not inherent in the activity and substance themselves provided the breath of ethical commitment and the pulsation of the aesthetic heart are present.

Each situation is entered anew with the serious attitude of freedom and choice, with the goal of providing maximum opportunity for all to engage freely in meaningful doing through self-expressive activity in each new context.

The Shape of Activity in a Humane School

Alfred North Whitehead[20] made two important statements which may help us, when we think about the nature of activity in a humane school. One was "The Rhythm of Education" and the other "The Rhythmic Claims of Freedom and Discipline."

The rhythm of education, Whitehead said, was a cyclic pattern moving from a stage of what he called "romance" to a stage of "precision" and then to "generalization." This rhythmic cycle he felt went on in all areas and at all ages, though it also progressed generally in that pattern from infancy to adulthood. He said that "lack of attention to the rhythm and character of mental growth is a main source of wooden futility in education."

The stage of romance is a stage of novelty. It is not dominated by systematic procedure. It is an immersion in new experiences, with half-glimpsed connections growing out of our encounters with new phenomena. It arouses romantic emotion as bare facts begin

[20] Alfred North Whitehead. *Aims of Education.* New York: The Macmillan Company, 1929.

to take some form. Whitehead warned that we tend to confine ourselves to the second state—precision—but that the cycle is fruitless without romantic ferment, precision, and generalization.

The state of precision is an ordering stage. It is the development of knowledge and technique, the stage of grammar, either in science or language. It is barren without the previous stage because you cannot educate the mind *in vacuo.*

The final stage of generalization is a stage of synthesis. It is a return to romanticism with the added advantage of classified ideas and relevant technique.

Whitehead's insights fit well with Piaget's later findings. David Elkind,[21] in a recent speech, summarized the three aspects of the development of mental capacity inherent in Piaget's work, as follows: (a) stimulus exploration, (b) stimulus gaiting and storage, and (c) stimulus generalization. The parallel is striking, and we again see that our educational system under the ideology of achievement is focused upon precision or stimulus gaiting and storage.

Whitehead went on to talk about the rhythmic claims of freedom and discipline:

> The drop from the divine wisdom, which was the goal of the ancients, to textbook knowledge of subjects, which is achieved by the moderns, marks an educational failure, sustained through the ages. . . . The only avenue towards wisdom is by freedom in the presence of knowledge. But the only avenue for knowledge is by discipline in the acquirement of ordered fact. Freedom and discipline are the two essentials of education. . . . Accordingly it should be the aim of an ideally constructed education that the discipline should be the voluntary issue of free choice, and that freedom should gain an enrichment of possibility as the issue of discipline.[22]

The activity in schooling, talked about as the selection and organizing of learning experiences in technical curriculum language, is more nearly a pulsating, spiraling process of freedom and discipline in the form of exploration, precision, and generalization. No two individuals are necessarily at the same stage in any area at any specific time or age.

This suggests the creative evolution of what Virgil Herrick[23] called organizing centers, which have within them the potentiality for romance and exploration, precision, and generalization at different levels of sensation, perception, and ideation. This is much

[21] David Elkind. Speech presented at conference on "Open Schooling," sponsored by the National Association for the Education of Young Children (NAEYC), Denver, Colorado, March 5, 1970.

[22] Alfred North Whitehead, *op. cit.*, pp. 45-46.

[23] Virgil E. Herrick. In: Dan W. Andersen, James B. Macdonald, and Frank B. May, editors. *Strategies of Curriculum Development.* Columbus, Ohio: Charles E. Merrill Publishing Company, 1965.

more akin to the selection of "globs" of activity than it is to the highly organized selection of "means" hung between objectives and an evaluation, and manipulated between these abstractions.

Yet the selection process is equally as important as the selection. Given teachers and areas of cultural substance with youngsters as unique persons, the selection process must continually evolve out of the ever renewed realities of schooling. Thus, guided by the rhythmic cycle of intellectual growth and the dynamic interacting of the persons present, the patterns of activity will emerge. And, as unsatisfactory as this statement may be to the orientation of some persons, there is simply no other alternative which does not violate the character of the total vision of a humane school offered here. Nothing short of an article of faith in the creative potential of feeling and thinking human beings, in contrast to objective assessment by itself, will do.

Curriculum Criticism

The improvement of schooling will continue to be a major concern, given our culture, no matter what orientation we take. *Evaluation* is a perfectly good word for describing what one does when one attempts to improve matters. Yet it is unfortunately true that the connotation of the evaluation process in schooling has become technically loaded toward scientism; and we would be better served, as John S. Mann[24] has pointed out, by using the term *criticism*.

According to Mann, curriculum is like a story in the sense that what we choose to include, via the choice of some teacher, state legislature, film maker, or textbook writer, is a representation of life. The end product is not altogether different from a novel or a short story, since the writer too must choose what he wishes to represent, how he wishes to represent it, and in what context it will occur.

A curriculum, too, may be said to have a design and a style. It prescribes rhythms of activity through such mechanisms as scheduling; it has patterns of emphasis and significance found, for example, in required and elected experiences and the placement of activity during the day; it has a list of characters playing various roles; and it has a plot which may rise and fall with grades and come to a climax at graduation. It even has a moral to the story which goes something like, "all is well that ends well."

The effort to criticize curriculum would be no less strenuous or less important than it would be to evaluate. What would differ,

[24]John S. Mann. "Curriculum Criticism." *Curriculum Theory Network*. Toronto: Institute of Education, Winter 1968-1969. pp. 2-14.

however, is the fact that criticism would not begin with a unidimensional absolute, in this case the achievement of youngsters. Criticism differs from this because it is essentially after the fact. It is reflection about what is done which presupposes that we find out about what we are doing by doing it, rather than by thinking about it. Once we have done it we may then criticize what we have done, in the hope that the next time we do something we will be more satisfied with it when we finish.

It is essential to note here the weakening of the concept of objectives as major determinants of action. Now objectives are all well and good, but as Schwab[25] noted in his work on the practical, it is better to contemplate what we have accomplished rather than what we had intended. Good intentions have a history of getting men into deep trouble, for we seem to be unable to let go of them when the reality of the ongoing situation makes them inapplicable or no longer good, as when in the desire to achieve our goals we begin to justify any concomitant result as worth it.

Dwayne Huebner[26] has developed the idea which may be paraphrased to mean that we tend to be as illiterate in ways of talking about schooling as we are in ways of talking to people who do not speak English. There are many ways to talk about such a complex phenomenon, and the fact that we use the technical language of our time does not preclude the usefulness and, in fact, the necessity of being multilingual.

Criticism should be a conversation in the sense that Michael Oakeshott[27] used the term. We may speak scientifically from our data, and we may speak practically from our experiences of what is desirable; or we may speak historically in terms of our understanding of contributing influences, but we must also speak aesthetically (poetically in Oakeshott's terminology) through our imagination.

These are four different ways of talking. One does not take precedence over another. "Their meeting place is not an inquiry or an argument, but a conversation."[28] All ways are appropriate, but their appropriateness is determined by the course of the conversation itself, not by external standards.

The distinction here is not between utterances of fact and nonfact. All ways of talking are forms of images. IQ scores or stand-

[25]Joseph J. Schwab, *op. cit.*

[26]Dwayne Huebner. "Curricular Language and Classroom Meanings." In: James B. Macdonald and Robert R. Leeper, editors. *Language and Meaning.* Washington, D. C.: Association for Supervision and Curriculum Development, 1966. pp. 8-26.

[27]Michael Oakeshott. *The Voice of Poetry in the Conversation of Mankind.* London: Bowes and Bowes, 1959.

[28]*Ibid.*

ardized test scores, for example, are images, not facts. Practices derived from experience are also images rather than concrete facts, just as the discussion of historical antecedents is a process of selecting images of facts for explanation. The voice of art (aesthetics) is the voice of images created for their own sake.

At the risk of negating my purpose through taking what some call an irrational position, it is suggested that the aesthetic approach to curriculum and schooling is similar to a "change for change's sake" premise. But this does not mean blind or random change. It is change which is predicated upon creative making, remaking, observing, turning about, playing with, delighting in, and composing in larger patterns. This is in contrast to the innovation which evokes approval or disapproval principally upon cause-effect or means-ends bases.

The positive thrust of this idea is the image of schooling as the continuous creating and recreating of meaningful experiences among the participants involved, and patterns and experiences evolving in terms of individual self-development and the ever changing differences in life circumstances and persons—through freedom guided by imaginative contemplation.

Yet there are negative reasons that might cause us to consider this approach, for when we look carefully at talk about schooling and innovation in scientific, practical, and historical terms there are many puzzling occurrences.

Historically we seem to be caught in some sort of irrational cyclical phenomena explainable perhaps in broad social terms but not from within schooling. We often appear to be swept up in fads, even those as respectable as "structure," which seem continually to repeat a theme or a promise, which then fails to produce, and which soon tends to return to its opposite or some other alternative. There is a high failure rate in the cause-effect, means-ends, promise of change.

Scientifically and practically we are also puzzled. Our problems appear to be little changed with the increase in data from these sources. Statistically significant differences seem hollow in practical terms, and practical differences seem arbitrary and non-generalizable. Tolstoy,[29] for example, said over 100 years ago that a teacher should use the reading method (from among the basic approaches) that he is most comfortable with, and we have not made much progress scientifically or practically since then.

It is at least suggestive, then, that our contradictions in schooling may be due to our refusal to accept the position of curriculum criticism rather than curriculum evaluation. Curriculum criticism

[29] Leo Tolstoy. *Tolstoy on Education*. Translated by Leo Wiener. Chicago: University of Chicago Press, 1967.

may well be a more natural way for people to enter into the reality of schooling. If so, then we must admit this and deliberately encourage and support the aesthetic and creative potential in this approach.

John Dewey[30] remarked in 1929 that "quantification, mechanization, and standardization are the marks of Americanization." He felt these factors had their good side in the improvement of external conditions; but he warned that their effects were not limited to these matters: "they have invaded mind and character, and subdued the soul to their own dye."

Forty years later this is essentially the growing impassioned cry of our youthful counter culture. If we are to take hopeful, positive action in schooling to face this contradiction, we must return to the source of creative humanism, the humanities; and we must infuse this spirit throughout our substance and processes. And we would do well to keep in mind Dewey's[31] comment that ". . . it is impossible to develop integrated individuality by any all-embracing system or program. . . . No individual can make the determination for anyone else; nor can he make it for himself all at once and forever."

[30] John Dewey. *Individualism: Old and New.* New York: G. P. Putnam's Sons, 1962.

[31] *Ibid.*, p. 157.

Douglas D. Dillenbeck

External Management as a Barrier to Humanizing Secondary Schools

Whenever discussions among educators turn to the subject of genuine structural or curricular reform in the secondary schools, it is almost inevitable that someone will object and will use the college entrance examinations as an excuse for doing nothing. When secondary educators do face that issue and attempt reform, they can expect to hear parents inquire about the possible effect upon college entrance examination scores.

Douglas Dillenbeck, in the following article, places the college entrance examination system into a historical context and indicates that the examinations, which grew out of the concerns of secondary and college administrators alike, have undergone many changes and are likely to continue in that direction. He predicts a number of revolutionary changes in college admissions and openly invites pressure for more changes in the examination system from the secondary schools and colleges. Efforts to humanize the school must come from within. External institutions such as the College Entrance Examination Board will not stand in the way.
—JLS

THE *New York Times* of April 14, 1970, carried two stories that seemed to be related to the topic of this paper. The headline of one story was, "Nixon Signs Education Aid Bill with Reluctance," and of the other, "Agnew Urges Aid for Best Students; Asks Special Treatment for 'Natural Aristocracy.'"

The significance of the first story is, I believe, what it reveals about the status of federal participation in education today as contrasted with the situation only a dozen years ago. In 1958 Congress found it necessary to justify a major increase in federal participation as an act of "national defense." By 1970 the political winds have so shifted that the demand for federal participation on a larger scale

than ever before is found by a reluctant President to be inexorable.

The story about the Vice President is, of course, a sobering reminder that we—the schools—are not getting something for nothing. If we want all that money from the national treasury, we are going to hear the views of the administration as to how it should be spent. Hence, Mr. Agnew's elaboration, "It should be our objective to find, to nurture, and to advance that natural aristocracy through the rigorous demands of intellectual competition."[1] (One remembers that a few weeks earlier, the Vice President had given out some information about his own so-called "IQ" that would leave no doubt about his membership in the natural aristocracy of bright people.) To extract one more small quotation, "To require a student of genuine ability to sit for hours in a classroom with those neither able nor prepared, and to permit him to be intellectually stalled at the level of the slowest, is a cruel waste of his God-given talents."[2] So much for Mr. Agnew and his straw men of educational malpractice. We have enough real problems without having to cope with the imaginary ones served up in the political oratory of public officials.

I suppose that I was invited to be on this program because I am an agent of external management in one of its manifestations—the College Entrance Examination Board. I deliberately chose my opening comments, however, to isolate myself (and my organization) from another manifestation of external management—the federal government—in order to raise a bit of doubt about the very concepts of internal and external management of our schools. Even though I have been with the College Board for 10 years, after having served for more years than that as a counselor in public secondary schools, it is not easy for me to give up my sense of identification with the "internal managers" or to think of myself as "external." This is not just a sentimental and personal plea for you to accept me as a member of the inner and therefore legitimate management of the schools. It is, rather, just a tip-off about a possible source of semantic confusion in these concepts of internal and external. I suspect that other individuals, too, whom you would identify as agents of external management hold quite a different concept of themselves and their relationship to the educational enterprise.

I wish to address the topic of "external management" primarily in relation to college admission and the College Entrance Examination Board, although later on I shall try to reflect the broader assessment made by one of the study groups. I hope, also, that there may be some viewpoints and principles in the discussion of college admis-

[1] "Agnew Urges Aid for Best Students." *New York Times* 119 (40,988): 30, April 14, 1970.

[2] *Ibid.*

sion that can be generalized to other kinds of external management.

The College Board came into existence some 70 years ago as a result of requests from secondary school headmasters that certain universities get together and describe a preparatory program that would be acceptable to all of them. The situation at that time was truly chaotic, because each of the leading private universities in the Northeast set its own admissions requirements and administered its own entrance examinations—the latter often being impromptu and oral examination by the professor under whom the applicant was seeking to study. As the secondary school heads complained, they did not know what to teach, because what might be the best preparation for Columbia might not be best for Yale, and still something else might be best for Harvard.

They wanted the universities to prescribe for them a single preparatory curriculum, and there was apparently little doubt at that time that this was the proper way for the secondary school curriculum to be determined. These secondary schools, to be sure, were concerned almost exclusively with the preparation of their students for university studies; but, even so, their apparently willing deference to the universities in the matter of curriculum content seems almost shocking today. What high school principal in 1970 would be willing to agree that he knew less than university presidents or admissions officers about the nature and needs of adolescents, about the processes of learning and knowing, or about anything else that is really germane to the construction of the secondary curriculum?

Role of the Board

Probably I have exaggerated the deference of those turn-of-the-century headmasters who called for the creation of the College Board, because it is also true that from the beginning, they were very vocal and effective participants in the discussions that produced the course outlines and essay examinations which constituted the Board's earliest program. They were represented, too, on the bodies of examination readers who, in the most direct way possible, set the standards for the program.

This point about the role of secondary schools in the history of the College Board is a rather crucial one. It epitomizes, I believe, both the kind of situation in which it is proper for an association such as the College Board to act and the proper style of such activity. Specifically, in this first instance the schools and colleges recognized a problem of mutual concern, and they formed a voluntary association to work together in search of the best solution to the problem. This is not to say that all the participating universities were im-

mediately happy to surrender their imperious autonomy in favor of cooperation with their sister universities and their "feeder" secondary schools.

In the end, however, the prevailing principle was that determining the content of a student's secondary school education was not the exclusive prerogative of either his school or his future college, but a matter of legitimate interest to both. (If *that* radical idea signaled a significant change in the relationship between schools and colleges in those ancient times, we may be in for another possibly more significant shift today as we come to grips with the "radical" idea that the *student himself* has a legitimate interest at stake here, too.)

I should like now to comment on a few other developments in the recent history of college admissions and the College Entrance Examination Board that seem to me to bear on the management of the secondary school curriculum.

In the 1940's, there were two major changes in the nature of the College Board's admissions testing program. One was the introduction of the Scholastic Aptitude Test—a measure of verbal and mathematical reasoning abilities—as the principal element in the program. Although there were many reasons for this change, and some of them were admittedly closer to the self-interest of the colleges than to any concern about the secondary schools or their students, it was no less a fact that the new aptitude test was almost unrelated to the secondary school curriculum. Colleges broadened their vision to encompass, in addition to the applicants who had demonstrated their ability by their achievement in traditional curriculums in familiar schools, other students who had not had such "opportunity" but could nevertheless demonstrate their potential ability to learn if given the chance. To a large extent, the SAT was the instrument by which the Ivy League institutions in the Northeast changed from *regional* institutions serving the graduates of their neighboring preparatory schools into *national* institutions with a new breed of students recruited from "unknown" schools in the far reaches of the country.

The other change in the admissions testing program at about that time was the shift from essay examinations in the subject fields to the objective, or multiple-choice, achievement tests. To oversimplify the significance of this change for secondary schools, it allowed for the fairer comparison of students whose preparation in a subject may have varied considerably as to both content and method. Moreover, this change made it possible for the test writers to stay abreast with changes in the subject field and to develop tests which gave neither advantage nor disadvantage to students in such developing programs as the BSCS biology courses, the Chemical

Bonds program, or modern mathematics courses. Whereas the pre-World War II Board program, with its heavy reliance on essay exams based on prescribed curricula, was probably a significant deterrent to experimentation and change, the new programs could hardly be so described. They represented, in fact, a conscious determination by the Board to exercise as little influence or control as possible over the content of the secondary school curriculum and thus to liberate the schools for experimentation and change.

The Board as Agent of Change

The next development I wish to mention represents an early exception to this neutral posture, being a conscious step—the first of a few such steps the Board would now take—to serve as an agent of curriculum change. This took the form of a Commission on Mathematics, whose purpose was to facilitate the modernizing of the secondary school mathematics program for "college-bound" students. In this instance, there were many mathematics educators in both colleges and schools calling for reform, but there was no ready mechanism, until the Board formed this commission, for coordinating their efforts and gaining the kind of simultaneous acceptance of change by schools, college faculties, and college admissions offices that would safeguard the interests of the student during the period of transition.

There were other reform efforts going on in the field of mathematics at the same time, of course, and some of them were more comprehensive and far-reaching in their consequences than the specific course changes ultimately recommended by the Board's commission. I think it is fair to say, however, that the work of the commission helped greatly to win broad acceptance for the *idea* of reform—a kind of influence that the College Board is not often accused of peddling—and thus served the other reformers of mathematics education as well.

Another development that needs to be mentioned here is the Advanced Placement Program—a set of examinations offered to provide high school students with means of demonstrating that they have, in one or more subjects, advanced to a level of achievement that could be described as equal to what is normally completed in the first year of college. One might observe that such a program makes possible the humanizing of the college as well as the high school. Through this program, the student, having been given the opportunity by his school to move ahead into curriculum territory traditionally reserved for colleges, can now be allowed by the college to move right on into more advanced work in the same field rather than being required to endure the regular freshman program regardless of its redundancy for him.

Please do not ask me to defend the concept that some knowledge is secondary school material and some is college material, except on the rather flimsy ground of rock-hard tradition. Fortunately, from my perspective, the virtue of the program does not really rest on such a conceptualization of knowledge. In actual practice each college that gives recognition for students' performance on the Advanced Placement examinations makes its own determination as to what level of performance corresponds to its own definition of freshman course completion. In any case, this program is another example of the College Board's serving as an instrument of the schools and colleges—in this case, more on behalf of schools than of colleges—to effect a desired change in curriculum organization and articulation.

Increasing the Options

To cite just one more example from the recent history of the College Board—and this is as yet an example more of promise than of performance—the Board membership has authorized the development of a Council on Curriculum which will be concerned with the broad picture of curriculum articulation spanning the upper years of secondary school and the lower years of college. It is believed that the needs for improving such articulation must be faced comprehensively—across the board, rather than compartmentalized subject by compartmentalized subject. Staff work is under way in preparation for initiating such a council—a development in which I would expect the Association for Supervision and Curriculum Development to have more than a little interest.

I wish to refer now to the more general subject of college admission, as it seems related to school curriculum practice. There is no doubt in my mind that we are in the midst of a revolution—long overdue, I might add—in which large segments of our population who have been denied any reasonable opportunity for self-fulfillment through education are now demanding that opportunity. And I see no possible outcome of this revolution except the complete and honest satisfaction of this wholly justified demand. Our public higher institutions will have no choice but to open their doors wide and to offer programs to meet the needs of virtually all the high school graduates and other adults in their populace.

Selective admission of a "natural aristocracy" will not be acceptable, and neither will the selective retention of only those who, as freshmen, can satisfy conventional performance criteria in conventional programs. Colleges will be challenged to admit all who apply and to offer programs whereby all who enter can benefit. This, in fact, is the challenge that the City University of New York, to

cite one example, has been preparing to meet. In the space of a single year, it will have transformed itself from a complex of selective institutions—some of them extremely selective—into a wide open-door system. Similar changes are under way elsewhere, and it seems certain that the pace of change will accelerate as the trail is broken and the methods of change are learned.

All of this is by way of preface to a prediction that the revolution will, of necessity, greatly increase the array of curricular options open to college students. This, in turn, will go far toward undermining the historically secure status of the classical college preparatory program in high schools. True, not all colleges will participate in the revolution, and some private colleges may preserve the classical program for students with classical preparation. They will constitute a minor part of the system, however, and it seems doubtful that schools will continue to feel their influence strongly in the setting of curriculum content and practices.

A concomitant of the college revolution—and I do not know the extent to which it might be called a result—is the upheaval being created by students in many high schools today. Clearly, there is more to this than mere adolescent rebelliousness or a simple mimicking of their older brothers and sisters in college. If it were possible to sort out the healthy behavior from the sick, I feel certain that we would find a heartening but embarrassing quota of healthy rejection of evil practice.

Ian Thompson, in *The Individual and the System,* states what he called the "doctrine of Nuremberg" as follows:

> No system may be used to justify any act by one individual which causes another individual to suffer. Any individual who commits such an act must stand ready to explain his motivations as if these motivations were of his own creation.[3]

A sobering thought, indeed. It makes me ask myself how I can tolerate a system of college admissions that inflicts upon so many individuals the painful frustrations of sitting through high school courses that they cannot learn or like, of failing and then in some cases being required to repeat the whole painful experience, of taking examinations that are designed to facilitate comparisons among students rather than to enable the individual student to demonstrate his unique pattern of strengths and needs, of applying for admission and then enduring the painful uncertainty of what action the colleges will take, and finally of receiving one or more rejections by colleges. Can we really justify such a system as the best means

[3]Ian M. Thompson. "The Children of Nuremberg." In: W. John Minter, editor. *The Individual and the System.* Boulder, Colorado: Western Interstate Commission for Higher Education, 1967.

of offering the most students the greatest freedom of choice? Perhaps; but I am haunted by the "doctrine of Nuremberg," and I want to keep questioning the system and searching for ways to reduce its painfulness to the innocents.

The part of the system I shall question most closely, of course, is the part where I work and perhaps inflict pain on others. And in this I call on you for help, because the plain truth is that the College Board gets all of its energy, all of its power, and much of its thinking from the personnel in the schools and colleges making up its membership and its clientele.

The original admissions testing program of the Board was devised by school and college people as their best solution to a problem of that time. The program has been under revision of some kind almost continuously since its inception *in order to respond* to changing conditions or to find better solutions to persistent problems. Moreover, both the definition of the conditions or problems and the invention of the solutions have been largely the work of school and college personnel, making use of the Board's mechanisms and other resources to accomplish their purpose. This, too, is a fair description of the other College Board activities I have discussed. Whereas I can attest to this aspect of the Board's character on the basis of 10 years of viewing it from within, preceded by as many years and more "on the firing line," I suspect that a close examination of many other agencies that we would categorize as external management would reveal either mechanisms for their control by the teaching institutions or at least some systematic efforts to be sensitive and responsive to the people in those institutions.

Not to belabor the point, but to give it the emphasis of the final position in the main body of my remarks, I for one would hope to hear from anyone who perceives any aspect of the College Board's programs as a barrier to any particular change he wishes to accomplish in his school in order to make it a more humane institution. I would urge you to think of the Board itself and all of its activities as subject to change or demise. Nothing sustains the activities but their continuing effectiveness in meeting particular needs; and better ways of meeting those needs, when they are found, will readily displace the present ways.

Within the Board there is widespread suspicion that the Scholastic Aptitude Test may have passed its peak as a significant force for the democratization of higher education. Likewise, while the SAT will continue to have some usefulness for a diminishing number of so-called selective colleges, the majority of "college-bound" students—that is to say, the majority of *all* students—will be better served by a program of measures and self-reports—I avoid even using the word "tests" here—that provides them with means of describ-

ing themselves on a broad array of dimensions that are relevant to their personal and educational development. We are just scratching the surface of our efforts in this direction now, and the changes will evolve over a long period of time because so much still needs to be discovered about the nature of man and the processes of learning and becoming. We will need your help as we try to discover the knowledge and, with you, to invent means for making our system of educational advancement more humane.

A study group on External Management, led by Albertine Hayes, engaged in discussions at this meeting. These discussions were often animated, occasionally heated, but rarely conclusive. We experienced one persistent semantic difficulty, with the word "external." If the group members will tolerate an oversimplified interpretation, there was a general tendency for each member to define as "external" everyone in higher-ranking positions or at higher echelons in the organizational structure.

Superintendents and members of their staff saw external barriers in the courts and the state legislatures and the education departments, to name a few. Principals and members of their staffs, however, considered the superintendents, themselves, external, along with the subject field supervisors and other aides. I suspect that if we had had a teacher in the group, he would have consigned his principal to the Siberia of "external management."

In any case, there was much more concern with those external influences that are close at hand than with such distant ogres as those that occupy the state capitols or the testing headquarters in Princeton and in Iowa City. As one member of the group put it, as well as I can recapture the thought in my own words, the humanizing of a school is really a matter of relationships between people—face-to-face relationships—and that is an *internal* matter. External management cannot really prevent the humanizing of the school by the people in the school, nor can changes in the external management ensure the humanizing of the school.

Perhaps it is not objectively true that external management is insignificant as a barrier to humanizing change, but I was impressed and heartened by the apparent agreement in the group that nearby forces—internal management, if you will—are a far more potent source of barriers, but barriers which can be broken by capable and determined people on the scene.

It is perhaps a bit deflating to learn how benign one's faults are, but it is a pleasure to sit among men and women who are unwilling to accept a scapegoat even when one is offered.

Arthur W. Combs

Can Education Be Relevant?*

The word "relevance" as applied to education will soon become, in the eyes of many educators, an overworked, trite term, The word seems to flow from all of education's critics, who never fail to state that the enterprise is lacking in it.

Hackneyed though many may feel the word to be, we cannot escape the fact that much of what the critics say and write about irrelevant curriculum and irrelevant schools is correct.

Arthur Combs offers in the following article a number of cogent observations about practices irrelevant to learning which are helping to make schools less than humane institutions. He writes of new approaches to curriculum change, of the folly of applying industrial efficiency to schools, and of the teaching of responsibility.

Finally, he challenges all educators to embark on a course to abolish our current practices of trying to "motivate" through competition and grading.—JLS

CAN education be relevant? Everybody knows these days that education is engaged in a tremendous struggle, trying to bring itself in tune with this generation. Our system has become badly out of touch. On the one hand, given the needs of society, we frequently find ourselves saddled with the wrong curriculum. On the other hand, we are out of touch with the needs of the students. If you do not think that is so, all you have to do is listen to what they have to say. It is clear that most of what we are doing does not meet the real needs of the students with whom we are working.

Young people are demanding, above all else, what they call "authenticity." If a thing is authentic, it is relevant. When our youth look around at our generation, they too often find that we have not been very authentic. We have talked a good game about

*Adapted from an address of a workshop sponsored by the School of Education, University of Northern Colorado, Greeley, January 30, 1970.

the brotherhood of man, for example, while we engaged in segregation, or about the importance of peace while we engaged in an immoral war. They find that many of the things we do in education are not very relevant either. Listen to the songs they sing: "I've got to be me," or "I'm not really making it, I'm only faking it," or "I did it my way."

In education we have done very well in gathering information in books and libraries and the minds of intelligent people. We have also done very well in *giving* people information; we do it through books, libraries, demonstrations, and lectures—and with the whole new field of electronic gadgets, we can do it better than ever. We are experts at giving information, but where we are failing is in helping people to discover the *meaning* of the information that we provide. This is the problem of the dropout, for example.

A dropout is not a dropout because he was not *told.* He is a dropout because he never discovered the *meaning* of what he was told. After a while he decided that the system was not very relevant, so he did the intelligent thing; he dropped out. We have built a system primarily for the people who need it least. For example, 10 percent of the children in the ghettos drop out of school before they reach the tenth grade, and 60 percent more drop out almost immediately thereafter. The schools we have are primarily for kids who probably would learn whether we sent them to school or not. This phenomenon does not occur in other professions. In a hospital, for example, the best doctors, the best nurses, and the best care are reserved for the people who are sickest. In education, one has to fight tooth and nail to get teachers to teach those most in need of help; they all want to work with the gifted. Nobody wants to teach the difficult ones.

It is not my intent here to view this situation with alarm. Everybody else is doing that. It is not my intention, either, to review how we got here. What I would like to do is to ask, "What are we going to do about it?" and to suggest some things we might try.

When we ask, "What are we going to do about it?" most of us reply, "Who, me?" Our usual response is that we can't do anything about it because "they" won't let us. Who are *they?* "They" are almost anybody.

Research tells us that when teachers are asked, "Why is John failing?" 95 percent of the reasons they give for his failure lie outside the teacher. He comes from a bad home situation. He has bad companions. He has a low socioeconomic level. His intelligence is not high enough. He is not well enough motivated. He does not try hard. He is lazy. Everybody passes the buck. The college says, "What can you do when they come here like that from high school?" and the high school says, "What can you do when they come here

like that from junior high school?" and the junior high school says, "What can you do about it, when they come here like that from grade school?" The grade school says, "What can you do when they come here from homes like that?" and the poor *parents* are low men on the totem pole. They do not have anybody to pass it to. They are stuck with it.

If any change is going to be made in education, it must be made by teachers. You know and I know that when that classroom door is closed, nobody, but nobody, knows what is going on in that room except the teacher and the students. And sometimes the students are not quite sure! There is much more freedom to do things in our schools than any of us are willing to admit. I am told that the scientists have finally discovered what they believe is the missing link between the anthropoid apes and civilized man. It is us! And the missing link between the student and what makes education relevant is also us. Let me indicate here some of my nominations about things that need to be done:

- *We need to change our way of approaching the problem of curriculum change.*

Generally speaking, there are two ways of approaching the problem of what and how to teach. One of these ways is the *logical* way. This is the method we use in industry and in science. It consists of deciding what the problem is, defining what ends you hope to reach, determining the variables involved, and then establishing a course of action. This is the logical approach to dealing with human problems. It works fine in industry. It works fine with cattle, but it works very badly with people. Earl Kelley once said that "Logic is only a systematic way of arriving at the wrong answers!"

We have a good example of how this approach fails to work in our attempts to make educational innovations in the ghettos. We sit in our nice air-conditioned offices and figure out what "those" people "down there" need. After we have decided, we go down there and try to give it to them or do it to them. But they do not want to be done to and they do not want what we want to give them. Often we are astounded at how inadequately things work out and end up saying, "It is *their* fault."

It simply does not work very well to approach problems of changing people by this kind of outside manipulation. What we have to do is "get with it," to wrestle with the problem with the people we are hoping to help and, together, to find a solution to the problems we confront. Let me give you an illustration from something that happened in Hawaii some years back. They have a problem teaching English out there, for many of the children speak pidgin. They speak pidgin at home. They speak it at the store.

They speak it to each other. They speak it everywhere except in class. They call English "teacher talk" because the only people they hear talking that way are teachers.

At any rate, they were having no luck at all trying to teach these kids good English until somebody got the bright idea, "Let's try teaching them good pidgin." When they began to teach them good pidgin, they learned better pidgin and better English, too! This is what I mean by the "get with it" approach to dealing with our problems. We have to find ways of looking at the school curriculum by getting into the problems with the people who are involved instead of trying to sit outside and solve them at arm's length.

● *Industry is designed in the logical kind of approach, and too many people currently assume that it applies to education equally well, that it will make us much more efficient.*

As a consequence, there is a great pressure on us these days to follow the industrial models. The attempt to make efficient much of what is going on in the schools is producing some of the dehumanizing problems we have. It did the same thing in industry. When industry began to find it was necessary to create greater and greater efficiency in the industrial revolution, it achieved greater efficiency by treating workers like machines. This so upset the workers that they revolted and went out on strike. Does that sound familiar to you in terms of student revolts? I think we need to ask ourselves if this is the price we want to pay. Too much of education is already terribly inhuman these days.

We have created larger and larger schools so students would have a richer curriculum. Yet people get lost in large schools, so we set up a guidance department to find them again! Then, after a guidance department has been established, the teachers have a place to send people with problems and do not have to deal with them themselves. They can wash their hands of them, because a specialist has taken over. No wonder students are saying, "don't fold, spindle, or mutilate me." No wonder they are complaining about the inhumanity of much that we do. If we are going to use the "get with it" approach, it seems to me that we are going to have to break down the walls between the schools and the community, between the students and the teachers, between tradition and current needs, in far better ways than we have to this point.

● *To make schools relevant, we are going to have to begin by being willing to start where people are.*

My good friend, Don Snygg, once said that "The problem with American Education is that we are all preoccupied with providing students answers to problems they haven't got yet." That is true. A great deal of what we are trying to teach is out of touch with where

students are. We could hardly have done better in making education inhuman if we had purposely tried to move in that direction.

I remember Dean Klein at Ohio State University years ago commenting on this in a seminar. One of the graduate students came in late from teaching a class. The Dean said to him, "Where have you been?" The student replied, "Well, sir, I have been casting pearls before swine," and I will never forget Dean Klein's answer. The old gentleman just sat there a moment looking at him. Then he said, "Yes, young man, but remember they were *artificial* pearls and real swine." This seems to me to be what we are doing in many places. We are providing artificiality. We are dealing with problems that do not seem relevant to the consumers.

If we are going to make ourselves more relevant, we are going to have to learn how to let students be who they are. We are so anxious that they should become something different from what they are, that we start demanding that they be what we hope they will be someday, right now, this minute, *today*. Take, for example, what we do with the delinquent who, over a period of 15 years, has learned, "Nobody likes me. Nobody wants me. Nobody cares about me," and comes to the conclusion, finally, "Well, I don't care about nobody either!" Feeling so, he joins a gang because there is a place where he can be relevant. He comes sauntering into our office with a chip on his shoulder and we say to him, "Now look here, young man, sit up there and behave yourself. Be polite!" In his society, being polite would ruin him! Yet we insist that he be this thing, which we hope that schools will somehow, someday make him, but we demand it today!

That is like going to the doctor and hearing him say, "You have a bad case here. Go away and get better, then come back and I'll help you." We are going to have to be willing to begin with people where they are. Some of them are in pretty bad shape, so we are going to have to give up our preconceptions about what they ought to be and begin at the place where they are. We are also going to have to stop saying to young people, "Ah, your problem is nothing"; to the girl with the broken heart, "Oh, you'll get over it"; or, to the child with a bad case of acne, "Stop being so silly about it—it's not an important problem."

● *Psychologists do not know very much about learning, but one thing they do know, that people learn best when they have a need to know.*

Most of what we do in school, however, is to give students information before they have a need. To become more relevant we must find ways of creating needs to know *before* we give them information. In order to do that, we must be willing to listen, and

too many of us are not very willing to listen to young people. Often we don't even approve of them. Earl Kelley had a lovely saying about this: "Whenever you get to worrying about the present generation you ought to remind yourself that they were all right when we got them." We don't approve of our young people very much. We don't approve of their dress, or the way they grow their hair. We don't approve of the problems they think are important, and we don't accept their needs or their ideas as valid.

Now, if young people do not find their problems treated as valid in an adult society, it ought not to surprise us if they attempt to build their own society. This is just what they have done. They have built a world with their own music, their own language, their own standards of dress, their own considerations of proper behavior, their own code of ethics, their own values, their own symbols of status and prestige. I would like to suggest that this is a consequence of the fact that we have made our schools almost totally irrelevant for them. Because we do not consider their problems valid, they learn to play the game and go along with tongue in cheek, learning as little as possible. In many places the word "adolescent" is practically a cuss word. It is time we got over that because we cannot afford not to love our youth, not if we really hope to act as significant people in their lives. If they are not good enough, we had better care, lest we discover that later in their maturity they do not love us old folks either.

● *If we are going to make education more relevant, we must actively work for greater self-direction and responsibility in the students with whom we work.*

Relevance requires involvement, but there is not much opportunity for real involvement in most schools today. Two or three years ago I had a sophomore class of young women education majors preparing to teach elementary school, 35 of them from upper-middle class homes. One day I asked them, "How is it you don't get committed to the education process?"

Here is what they told me: "Nobody ever listens to us. Nobody ever thinks that anything we have to say is worthwhile. All they ask of us is that we conform. Nobody permits us to be creative. All they want us to do is take in what other people have done and said. They feed us a pabulum diet; it's all chewed over and there isn't any life left in it. It's grades, grades, grades, as though they mattered. Teachers and students ought to be friends, but they're not; they're enemies."

They ended their list on this note, which all 35 of them voted was true: *"The things worth getting committed to, don't get you ahead in school."* Now, I am not talking about somebody else's kids, I am talking about our young people, and, I submit, that is a

chilling indictment. We need to ask ourselves, "How can we get these people involved?"

We created this dilemma and we ought to be able to solve it. The way to do so, it seems to me, is to examine systematically what we are doing. Let each of us take a look at his class, his procedures, his requirements, and how he operates, asking himself, "What are the things I am doing which are keeping my students from getting involved?" I think that, if you try, you will discover an extraordinary number of such things. If you would like a place to start, I would suggest the ASCD 1962 Yearbook,[1] in which the committee made several lists of barriers to involvement. I have tried this searching-for-the-barriers technique in my classes over the years, and it has worked very effectively in helping me improve what I am doing.

● *To make education truly relevant means that you and I are going to have to get over being afraid that people will make mistakes.*

Education is a business built on right answers. We pay off on right answers. Yet the most important learning situations which most of us have had occurred when somehow or another we have made a mistake. We generally learn more from mistakes than from all the right answers that people try to give us. In spite of this fact, we are so fearful that students may make a mistake that we rob them of opportunities to try in the first place. We surround ourselves with such entangling rules and regulations that we make ourselves afraid to risk anything.

In a school I visited the other day a teacher wanted to take her children out for a field trip. When she went to the office, she discovered what was involved: that the permission of every parent had to be obtained in writing, that special insurance had to be taken out on the children, that the bus drivers had to be specially paid, that wage and hour laws had to be understood and dealt with, and so on. She decided that it was all too much and gave up the trip.

Risking, being unafraid of making mistakes, is the very heart of creativity. Creativity is daring to make mistakes. Someone once defined a genius as a guy who gets into trouble for the sheer joy of getting out again. Yet if we do not let people get into dilemmas, if we are so fearful they might get into trouble that we rob them of opportunities, then we have made the program we are dealing with irrelevant for them.

Responsibility is learned from being *given* responsibility. You

[1]Arthur W. Combs, chairman and editor. *Perceiving, Behaving, Becoming: A New Focus for Education.* ASCD 1962 Yearbook. Washington, D. C.: Association for Supervision and Curriculum Development, 1962.

never learn responsibility by having it withheld. Take, for instance, the teacher who has to go down to the office. She says to the class, "I have to go to the office for a few minutes, I want you to be good kids until I get back." So she goes to the office, and when she returns, the room is in bedlam. At this she sails in and says, "I will never leave you alone again!" And by this decision, she has robbed these children of their only opportunity to learn how to behave when the teacher is not there. You cannot learn how to behave when the teacher is not there, if the teacher never leaves you.

I think, also, of a school I was in recently. I arrived just after an election for student body president in which a young man had been elected after running on a platform of "no school on Fridays, free lunches, no detention hall, free admission for football games," and so on. The teachers were in a tizzy. They said, "Don't you think this is a travesty on democracy?" I said, "No, I think it is democracy at work." They said, "Don't you think we ought to cancel the election and start over?" I said, "Heck, no, how else can these kids learn the terrible price you have to pay for electing a jackass to office? Better they should learn that early. Look at the mess the rest of us are in!"

Responsibility is learned like any other subject. It is learned by successful experience with simple problems which gives one the courage to tackle bigger ones. Students need such opportunities to make decisions, but somebody once pointed out to me that we let children make more decisions in kindergarten than any other time! There they can decide which student they are going to play with, which block they want to use, whether they go outdoors, or stay in, go to the bathroom, or stay in the room. They make millions of decisions. Yet the older the kids get, and, presumably, the more able they are to make decisions, the fewer they are permitted to make. By the time they get to graduate school, they make hardly any.

● *To make schooling relevant, it will be necessary to deal with the importance of children's self-concepts.*

Psychologists have been studying the self-concept for 20 or 30 years, and we now know that what a person believes about himself is perhaps the most important single thing which determines his behavior. It determines what he is likely to do or not likely to do, whether he is likely to be successful or unsuccessful, adjusted or maladjusted, criminal or saint. Each of us behaves in terms of what he believes about himself. This also produces one of the tragedies of our society.

We have literally millions of people walking around today who believe they are only "X" much, and because they are only "X" much, that is all the much they do. And the rest of us, seeing them

do "X" much, say, "Well, that is an 'X' much person." They are the prisoners of their perceptions. This is a major source of our problems of civil rights, of the Negro in the South, of the Chicano in the Southwest, of the poverty-stricken whites, of the people in ghettos, and of thousands of other people including yourselves.

Yet with the child in school we go one step further. Not only does he learn he cannot read. Because he believes he cannot read he does not try. Because he does not try, he does not do very well Because he does not do very well, his teacher says to him, "My goodness, Jimmy, you don't read very well," which proves that what he already thought in the first place was true. Then we add a further gimmick; we send home a failing grade so his parents can tell him also! Such a child finds himself surrounded by a conspiracy in which all of his experiences tell him that he *cannot*.

We cannot ignore the self-concept, because a person's self-concept comes right along with him into class. What happens there is affecting self-concepts whether teachers are aware of it or not. You cannot suspend the laws of learning. You cannot say, "Well, I know that self-concepts are important, but I don't have time to think about that question. It isn't important in my class, I've got to get on with the subject matter." That is like a man saying, "I know my car needs a carburetor, but I'm going to run mine without one."

We cannot ignore the self-concept. Here are some statistics from research done recently with children in third grade and eleventh grade. Twelve percent of the children in the third grade said they were not very sure of themselves. In the eleventh grade, despite the fact that about a third of them had dropped out already, 34 percent of them said they were not very sure of themselves. Now, where do you suppose they learned that? In the third grade 84 percent of the children said they were kind of proud of themselves. By the eleventh grade only 55 percent could say that about themselves. In the third grade 22 percent said they were discouraged about themselves. By the eleventh grade 43 percent said they were discouraged about themselves. It seems to me each of us has to ask himself, "What is my school doing, what am I doing, to change the perceptions of the people I am working with in positive ways?"

You change a person's concept of himself in positive ways by experiences of success, not by failure. The best guarantee we have that a person will be able to deal successfully with the future is that he has been successful in dealing with the past. That means that what we have to do with young people is to provide them with success experience in their early years. That also gives us the key to what we have to do. We can find what to do by asking ourselves, "How can a person feel liked unless somebody likes him? How can

a person feel he is a person of dignity and integrity unless somebody treats him so?"

● *Another thing that gets in the way of relevancy has to do with the grading system.*

After 35 years as an educator, I am thoroughly convinced that the whole business of grades is the worst millstone around the neck of American education. We spend more time talking about this question than any other, more time worrying about it, more time fretting about it, as though it were important. Yet everything we know about it indicates that it is *not*. The grading system prevents us from getting on with the innovations we need to make things relevant. Grades are an illusion, an artificial reason for learning in place of a real reason for learning; that means irrelevant.

Look what stupid things grades do to us. Take my own area, human growth and development. I suppose in that field there are about 25 basic principles. The only trouble is that there are 15 weeks in the quarter with three lectures a week—45 lectures—and only 25 principles! But there are a million details. So what I do is I fill up my lectures with details. Of course my students, hearing me lecture on the details, think they must be important so they carefully write them down, filling up their notebooks with details and missing the principles. Then, of course, the registrar comes along and says, "You have to give me a grade for these people." So we whip out the normal curve and give a test to determine the grades. Now, we have the problem again—only 25 principles, but if it is a midterm exam, of course, it only covers 13. So we test them on the details, and that spreads them out very nicely and we obtain a curve in proper fashion. The only difficulty is, again they have learned that it is the details that are important while the significant ideas, values, and principles are missed in the process. That is just one of the things that grades do to us. There are others.

People will tell you that grades are a great motivator, they make people work. Now any teacher knows that is not true, except two days before the grades come out and one day after. The rest of the time they do not motivate anybody. Grades are artificial motives in place of real motives. You do not have to motivate people when the thing you are asking them to do is something which interests them and which they think gives them a chance of succeeding. If it interests them and they think they have a chance of succeeding, they will work like crazy. Did you ever try to get your kids to come home when they were working on the float for the parade? When it is something they want and see a need to do, they work like mad. Motivation is always there. Everybody is always motivated. Nobody ever does anything unless he wants to

do it. Our problem, then, is to find some real motives rather than artificial ones.

We all know that grades do not mean the same thing to any two teachers. One teacher grades on the basis of whether the child completed his work, another grades on the basis of adding up the scores on a set of quizzes, another one grades on the basis of the growth the child made at the end of the quarter, another one grades on what family he came from. Everybody grades on a different basis. Everybody knows this; still, we all sit around piously in faculty meetings and behave as though all grades meant the same thing. Young people are asking us, "Let's be authentic. Let's stop kidding ourselves."

I think we ought to be more concerned with what we are teaching when we grade people. I remember my son coming home from school some years ago. He was furious. I said, "What's the trouble, Pete?" He said, "This blankety-blank grading system, this business of grading on the curve! Dad, how do you put up with it?" I said, "What do you mean?" He explained, "It is teaching me that my best friend is my enemy, that it is to my advantage to destroy him." That was a shocker to me. I never thought of it that way before, but it is true. This is what a competitive grading system does to people. It is hardly a basis on which to build a democratic society.

Fortunately, I think we are getting rid of grades. I think there is a movement all over the country to eliminate grading. We have ungraded primaries. We are getting rid of grading in high school. We have pass-fail grading in college, and so on. One college is even now trying to do away with its college entrance examinations, another step in the right direction. What you and I need to do is to hurry it up. We need to use the technique of boring from within, tearing it down from the inside.

● *A further source of irrelevance is our firm belief that competition is a great and wonderful thing.*

This is a myth so deeply engraved in our social structure that I am sure that just hearing me doubt it is already upsetting some of you. Competition, we have told ourselves, is the great motivator. Yet here is what we know about it. Psychologically, people are motivated by competition if they believe they have a chance of winning. If they do not believe they have a chance of winning, they sit around and watch everybody else beat their brains out. A good example of this may be found on any Saturday afternoon in the fall of the year. At any football stadium you can find 60,000 people who need exercise sitting there watching 22 people who do not need it get it.

The first thing we know about competition is that it works fine

as a motive, *but only for those people who can be seduced into the competition and who can somehow be fooled into believing that they have a chance of winning.* The second thing we know about it is that when people are forced to compete and do not feel that they have a chance of winning, they are not motivated. Instead, they are discouraged and disillusioned. We cannot afford a discouraged and disillusioned populace. A third thing we know is that when competition becomes too important, morality breaks down and any means becomes justified to reach the end. When it becomes too important for the cadets at Colorado Springs to get their wings, they steal the examinations. When it becomes too important for a basketball team to win, they start using their elbows. When it becomes too important, then any means becomes justified to achieve the end and that is a very dangerous philosophy.

A. S. Makerenko is the "Dr. Spock" of Russia. He has written popular books for parents about how to raise their kids, among them a book called *The Collective Family: A Handbook for Russian Parents.* Urie Bronfenbrenner, a psychologist, wrote an introduction to this book and said a very interesting thing that I would like to pass on to you—as something to think about. He said something like this: Contrary to what most Americans have believed, for the past 15 years the major thrust of Soviet education has not been in science and math, but in morality, teaching young people their responsibilities toward each other and the necessity for them to learn to live together effectively and efficiently. There is a switch! All this time we have been trying to keep ahead of the Russians in science and math, and here they are working on a problem in morality all this time!

● *Finally, a major source of irrelevance, in my book, is to be found in the grade-level myth.*

Back before 1900, education had a certain curriculum which it offered. Students came and took it. If they did not do very well, you simply threw them out and nobody worried very much. The student had to fit the curriculum. Then, in 1900, we made a magnificent decision. We decided to educate everybody. No country in the world had ever tried it before, but we decided to try. The minute we made that decision, the old way was no longer enough.

The minute you decide to educate everybody you have to fit the curriculum to the people, not the people to the curriculum. Nevertheless, we are still trying desperately to find ways of treating people alike. We are trapped in the grade-level myth. Even my own student teachers come back from their observation sessions saying, "But Dr. Combs, she's teaching everybody with a different book!" It is a matter of earthshaking insight to discover that there are

teachers who do that. Somehow, we have to break out of this idea that people must all be treated alike.

Unhappily, we are currently confronted with an invasion from the industrial model. We have decided that industry is a great success so we ought to apply its techniques to education. I think there are some things that industry can help us with, but I am not about to turn over education to an industrial magnate. A few years ago we had a group of people from the Ford Foundation visit us. After they had been on the campus a few days, they said, "You know, when we first tried to make an impact on education, we thought the way to do it was through television and teacher aids and things like that, but the longer we work with the problem, the more we are convinced that we have to deal with the whole child!" I thought, "My God, that's where I came in."

Industry can help us, but it is not going to save us. We are going to have to find ways of really individualizing instruction. We are going to have to deal with people without common textbooks. We are going to have to find ways of working with students who are running in different directions. We are going to have to give up the idea that there is any kind of group to solve our problem. Most research shows us that there is no method of grouping which can be clearly shown to be superior to any other method of grouping or to non-grouping. Yet we are still trying to find ways of grouping people in such a way that we will not have to pay attention to individual differences.

I have offered you some of my nominations for things we must do to make education more relevant. These are matters we need to confront fearlessly and vigorously if we would hope to bring education into this century as a viable human agency. There are some who say, "Why try? Let's scrap it and start over." I am not yet ready to go that route, but neither can we sit idly by while the gap between our schools and human needs widens. The choice is ours to make and the time for decision is overdue.

James J. Foley

Breaking Barriers—Do Teachers Have the Power?

Teaching and Learning in the Affective Domain

James J. Foley, Joyce Whiting, and their associates in the Human Relations Education Project of Western New York have been very successful in assisting teachers in the schools of Buffalo and surrounding areas. They have helped teachers to develop a high degree of sensitivity to pupils as individuals, and to create a school climate of humaneness. The Council invited Jim and Mrs. Whiting to demonstrate some of the techniques they have found to be most helpful both among the teachers themselves and among teachers and students in creating these conditions of mutual respect and cooperativeness.

The conference group joined in the activities enthusiastically and generally agreed that the techniques described in Jim's paper were effective in developing better relationships. The project itself is a multiphased endeavor to help participating teachers use teaching methods and processes in classrooms that promise to contribute most fully to the attainment of objectives in the affective domain, and to select and use instructional materials of many kinds that can contribute to good human relationships.

Obviously, a printed report cannot bring the full flavor of the presentation to readers, yet Mr. Foley describes some of the techniques and, principally, states a point of view about the creation of a humane school. Then Mrs. Whiting, a junior high school teacher, now working with the Project, expresses her views in a most insightful and challenging statement on the responsibilities of teachers in creating a humane school.—JGS

ELSEWHERE in this publication, scholars from various disciplines have identified and analyzed barriers to humanizing the secondary school. It is the purpose of this article to defend the

thesis that classroom teachers hold the greatest power for potential change, for overcoming these barriers, and for developing a more humane school. I will also attempt to articulate the teaching techniques that were demonstrated at the ASCD conference in Minneapolis, April 19, 1970.

When one speaks of teacher power today, we usually think in terms of negotiations, collective bargaining, and the like. The power I refer to here concerns power over the teaching-learning process and, consequently, over the curriculum.

Collective bargaining power is only indirectly related to curriculum power; and it is my feeling that teachers would have tremendous power without collective bargaining and, in fact, did have it before they gained collective bargaining. However, collective bargaining has served to strengthen the teachers' awareness of their position of power over the curriculum, and it is likely that this will increase as collective bargaining concerns itself more with matters of curriculum and less with employee benefits.

The Power of Teachers

This power that I speak of has never been effectively utilized for educational change because teachers seem unaware that they possess it—as a class they have felt relatively powerless. Yet they are the ones who touch students and interact with them; they are the ones who implement educational policy and curriculum content, scope and sequence; and—most important—they are the ones who establish the educational climate and who structure learning experiences. In short, they have almost complete power over the *process* that takes place in the classroom, and it is my contention that process is more important than content in education. John Dewey identified education as the reconstruction of experience, and experience connotes process. To learn is to change, for we are somehow "different" as a result of our learning experiences. If learning is the reconstruction of experience, students do not "learn" from teachers, they learn from their experiences. Teachers are therefore change agents rather than mere purveyors of content.

Further evidence of the relative importance of process in the learning experience is found in Piaget's studies. He has stated that most learning, past the age of nine, takes place as a result of peer group interaction, which again identifies process as the key to learning.

The teacher's job, then, is to structure the environment, to structure the experiences of students so as to make desired learning possible. Viewed in this light, the teaching-learning process be-

comes more important than content, and, in fact, process can be viewed as content. In McLuhan's words, "the medium is the message."

I am not minimizing curriculum content as of primary concern in the development of any properly constituted course of study. What I am attempting to say is that, in the *implementation* of a course of study, process is more important than content and should be the teacher's primary concern. If one can say that process is more important than content, the teacher, in a very real sense, is the curriculum. Hence my reference to teacher power.

As Glasser points out in his book, *Schools Without Failure*,[1] elementary and secondary schools have historically been preoccupied with goals that doom most students to feelings of inadequacy and failure. We are preoccupied with content rather than process, with the "certitude" principle (there is always one "right" answer—the one the teacher wants), and the "evaluation" principle (all learning must be measured, tested). These principles may have validity in the math and science strands of learning, although even here the inductive-discovery method (process) is being proved superior to the deductive-didactic process. Hence, the importance of process is recognized in subject areas where "right" answers can be identified.

However, when one approaches the language arts and social studies strands, the validity of Glasser's observations becomes more apparent. Fact and memory learning, with its emphasis on content (the "right" answer), does not facilitate behavioral change (learning) because it does not provide for a reconstruction of experience. The inductive-discovery process, particularly in language arts and social studies, allows learning to be internalized through the learner's own experiences.

If, then, process is more important than content, and, in fact, *is* content, then the teacher's real power in humanizing the curriculum becomes more evident. The teacher, interacting with students in the teaching-learning process, *is* the real curriculum, the living, breathing curriculum of the classroom. Make no mistake about it. The classroom is where it happens, where it all comes together, and everything else is rhetoric. The most sophisticated packaged curriculum, the best written behavioral objectives and curriculum guides, the most up-to-date texts and multimedia equipment all go for naught unless the teacher breathes life into them. The teacher has control over the *process* of learning.

Yes, the teacher is powerful. Teachers have it within their power to help humanize the secondary school, despite internal and

[1]William Glasser. *Schools Without Failure.* New York: Harper & Row, Publishers, 1968.

external barriers to humanization. But there are limiting factors. Most teachers do not seem to be aware of this power. They are inclined to rationalize and say, "I can't do such and such because the principal would object, the community would object," "I don't have time," or "I have to teach for the exam." Other teachers try but are frustrated because they do not know how to implement a "different" approach. All they have known, all they have ever experienced, is the traditional, didactic model of teaching. Teachers tend to teach the way they have been taught.

A Project in the Use of Teacher Power

For the past three years, the staff of the Human Relations Education Project of Western New York has been engaged in action research, developing and adapting materials, techniques, and lesson plans designed to improve human understanding. Over 40 classroom teachers have been involved in this research, using these materials, techniques, and plans in their own classrooms, demonstrating them in other teachers' classrooms and in workshops, discarding what did not work, and refining and adapting what did work.

Action research often suffers from a seeming lack of validity or credibility, from little or no theoretical foundation. While there is a great deal of intuition involved in any trial and error method, it is far from being purely intuitive. Research and theory in other disciplines, especially the behavioral sciences, provide a basis for our conclusions. Work by Rogers, Maslow, Luft, Miles, Grambs, Gibson, Ojemann, Thelen, Bessell and Palomares, the National Training Labs, Shaftel and Raths, Simon and Harmon, and others was used in the development of our techniques and materials. Other sources, including professional journals and magazines and the ideas of classroom teachers, contributed to the techniques we developed.

Specific research by Flanders and others forms a theoretical basis for our concern for process. The findings of Flanders which are most related to this concern deal with the teacher's use of direct and indirect teaching behavior and his ability to control his teaching behavior. Some of Flanders' conclusions follow:

> The average teacher can control his behavior and use it as a psychological force in classroom management. He can be indirect if he chooses, or direct, according to his assessment of the situation.[2]

Normally, every action taken by a teacher becomes influential and if

[2]Ned A. Flanders. *Teacher Influence, Pupil Attitudes, and Achievement.* U. S. Department of Health, Education, and Welfare, Office of Education, Cooperative Research Project No. 397. Minneapolis: University of Minnesota, 1960. p. 112.

a teacher wishes to be temporarily less influential, he must make special plans to accomplish this.[3]

Direct influence by a teacher restricts the freedom of action of a student by setting restraints or focusing his attention on an idea. *Indirect influence* by a teacher increases the freedom of action by reducing restraints or encouraging participation.[4]

What Flanders seems to be saying is that the *process* the teacher uses is critically important. He can structure the experiences of students, either implementing learning or inhibiting learning.

Our work in the Human Relations Education Project has led us to some tentative conclusions about a relevant and humanized curriculum. The first of these is the importance of process. The second involves the relative importance of affective vs. cognitive learning. More emphasis must be given to affective learning, to the feelings, values, and attitudes that students and teachers bring to the classroom, if we are to humanize the curriculum. We must shed our intellectual pretentiousness and deal directly with affective learning, for the final art in humanizing education lies in the "feelings" area. We must rediscover and utilize the knowledge that people learn with their emotions as well as with their intellect, and they learn curriculum content more surely and easily when the *process* of learning touches them at the feelings level. To deal directly in affective learning, then, is not only the teacher's key to humanizing the curriculum, but it also improves the quality of cognitive learning by improving communication (is that not what it is all about?) and making the subject matter more relevant.

I have sometimes heard the criticism that it is anti-intellectual and mechanistic to place emphasis on process and affective learning. In practice, however, there is no dichotomy between cognitive learning and affective learning. They operate simultaneously. We are simply recognizing a fact that Madison Avenue has long recognized, that people "learn" with their emotions as well as their intellect.

Some Methods for Developing Humaneness

A demonstration of some of the inductive techniques for affective learning experiences that have been developed or adapted by our staff was given for the participants at the Minneapolis conference. There is very little that is "new" under the sun, and curriculum growth results when teachers share ideas. Many times it is a matter of old ideas being rediscovered by new people. At any rate, one of the conditions we feel must be present for teacher

[3] *Ibid.*, p. 11.

[4] *Ibid.*, p. 12.

growth to occur is the provision of time for teachers to meet and to share ideas as a peer group, again borrowing Piaget's conclusions about peer-group learning. For this to occur, the meetings must be purposeful and goal oriented, but not rigid—a sort of structured nonstructure. We freely admit that we have borrowed ideas from any and all sources. To admit to thievery of ideas can be a mark of distinction in any profession—it is evidence of growth.

The following is a brief description of the few techniques that were demonstrated at the conference:

Music: I know what you are thinking. What else is new? I agree, but sometimes the obvious is not so obvious. We use music as a sing-along, and we recommend that *every* teacher do the same thing from time to time. I have never failed to get the same response from a group—any group—when I ask the question, "How do you feel?" before and after we sing. They always "feel better" afterward. This also means that they are involved and ready to communicate. Isn't this what every teacher wants?

One of our favorites is "Up, Up with People." This is actually our theme song. "What the World Needs Now," "Blowin' in the Wind," "Kumbaya," "No Man Is an Island," and "There'll Come a Day" are among others we use. Modern? Sure—just ask the kids to bring them in. We have used "Everything Is Beautiful," "Reach Out and Touch Somebody's Hand" and "Put a Little Love in Your Heart." Feel religious or patriotic? Try "Let There Be Peace on Earth" or "God Bless America."

Music can also be used effectively to lead into a discussion of feelings about relevant topics. We have used "Little Boxes" (Pete Seeger) as a background for discussion of the pros and cons of conformity. Simon and Garfunkel's music is always interesting. Try "7 O'Clock News—Silent Night." The beauty of all this is that the kids will suggest much of the music and bring in the records if they are given the lead. How much more relevant and involved can you get? And since the teacher is part of the group, he can bring in what he feels will "communicate" his message.

"IALAC": This is a dramatic presentation of the erosion of self-concept resulting from negative experiences in daily interpersonal relations. A sign with the acronym "IALAC" is used to present the concept—"I am lovable and capable." For each negative incident which occurs, a piece of the sign is torn away until only a small portion remains intact. This technique vividly illustrates how people can unintentionally injure the feelings of others.

Wheel: This exercise is particularly effective for improving the quality of interpersonal communications. Pairs of students write first impressions of each other on individual "what" wheels.

The wheels are exchanged and read, and then each student selects one item about himself for which he would like further elaboration. This information is written on a "why" wheel. An optional third wheel can be used to explore the "how" aspects if additional development is desired.

Awareness: We use many techniques to promote awareness. The one used at the conference is called "Nonverbal Greetings" or "Getting Acquainted." Students mill about informally to meet as many people as possible—within a given period of time—without use of any verbal communication. This technique can also be formally structured using inner and outer circles of students rotating to greet members in the opposite circle.

Concrete Poetry (Symbolic Word Pictures): We have found this to be an excellent projective device for eliciting feelings. It is perhaps the most difficult to describe. Words are used without a contextual message. The words themselves, in their "concreteness," convey a message which is interpreted differently by different people. The "message" changes when the size, the color, or the relative position of the words is changed. I have often received advice that we should change the name of this technique, since poetry is supposed to turn kids off. Suggestions such as "interpretation" or "projection game" are offered. Aside from the fact that concrete poetry is what the originators of the concept called it, the discovery that poetry is what poets make may turn kids back on to other kinds of poetry.

Self-Concept Builders: There is really no limit to the number of self-concept building techniques that teachers could use. I would hope that teachers who read this article will write and tell me about the techniques they use. A list, without annotation, of some of the techniques that we use follows:

"All About Me" Folder
Self-Portrait
Personal Time Line
Sentence Stubs
Notebook Diary
Serial Autobiography
Collage of Self.

To deal successfully in affective learning requires specific teacher behavior. He must be nondirective, inductive, and concerned with "discovery" learning. He must be non-threatening and non-judgmental, at least relatively so. And he must be concerned with self-concept building, his own as well as his students'. For how can a teacher help students to understand and accept them-

selves if he himself has a poor self-image? It has been our experience that the use of these techniques provides the teacher with positive feedback from students, thus improving his own feelings of adequacy and worth. He must also be concerned with the art of communications and group process. If it is not seemingly unprofessional, a teacher could be more accurately called a group process technician. Finally, he should be concerned with love, or the manifestation of love in the classroom. By this I mean the clear message that all students get from him that says, "I care about you as an individual."

A tall order? Not at all. We have seen it work, and there are thousands of teachers, in every community, who want desperately to teach this way, and would if they were shown how. What we need are policy makers—board members, superintendents, school building administrators, and teacher educators—who believe enough in teachers, as we ask teachers to believe in their students, to turn them loose. Be inductive with them. Be non-judgmental and nonthreatening. Be loving. *Communicate.* And let them be creative. Let them teach.

Joyce Whiting

A Teacher's View

TEACHERS themselves are the greatest barriers to the humanization of schools. As a junior high teacher I have contributed my share. Recently, as a human relations teacher, I have become aware that I had taught in an authoritarian way and had emphasized subject matter to the exclusion of the feelings of my students. I realized, too, that my own feelings and ego were involved in the way in which I had conducted a class and handled students. I desperately wanted pupils to love the subject matter, but I now see that the power to intellectualize develops and increases only if feelings are first given recognition. A human being is simultaneously a feeling and a thinking creature, and eventually I understood that my own feelings affected my intellectual choices and judgment.

A teacher is master of his classroom; and no matter how many psychic lumps he suffers during the teaching day, he can still complete the task with a feeling of well-being because he has had a hand in guiding the destinies of some 150 pupils. Do not underrate the importance of this, because a sense of power feeds a teacher's ego. It gives us a needed feeling of success, of making inroads, and of putting our signature on a little bit of society. Perhaps this sense of power compensates for our personal shortcomings as well as those that are in the school system itself.

The authoritarian, teacher-centered classroom is the choice of the majority of secondary teachers because it makes us feel good. The choice may be conscious or subconscious, but the effect is the same—students are dehumanized because their needs are subordinated to the teacher's needs. A teacher-centered classroom is usually quiet and orderly because pupils are passive, ready to be told what they will "learn" next, and waiting to be directed. It is doubtful how much learning occurs in this type of atmosphere, but one thing is clear—the students learn to play the game of education. They learn how to please the teacher, but they do not learn how to think.

I recently attended an open meeting of the board of education of a suburban community near my home. The issue being discussed

was a proposal made by the superintendent of schools that the district bring in 100 voluntary black students from the city. The purpose of the meeting was to allow people in the community to express their views about the proposal. Residents who wanted to speak signed up in advance, and each was allowed three minutes. It sounded like an orderly and efficient way of exchanging views and clarifying feelings, but the meeting turned out to be an emotional orgy complete with booing, name-calling, and stamping of feet. As I tried to comprehend the implications of this behavior, it occurred to me that these people were, for the most part, products of public education. Somehow their educational background had failed to provide them with the ability to distinguish between rational argument and emotional harangue. Certainly reason and self-discipline were goals of their teachers. Why were these goals not achieved? I suggest that teaching which does not include recognition of the interrelationship of feeling and intellect will not produce citizens prepared to *use* effectively the reasoning powers which schools cultivate and which are necessary to participate in a democratic process.

The Human Context

We teachers have it in our power to do something constructive and beneficial for our society, but to do so involves us in the uncomfortable area of feelings and emotions, especially our own. Teachers often consider the nonintellectual as antithetical to subject matter. For example, a teacher I met this past year, who was chairman of his English Department, declared, "Feelings don't belong in the classroom." But feelings *are* in the classroom because students are human and humans feel. The intellectual in all of us is affected by our emotions. My teacher friend was angry at me for bringing up the subject of feelings when his students could not even write a cohesive paragraph. It was an affront when I suggested the intuitive realm because it was clear to him that straight thinking and discipline were needed by his students. But he did not recognize the part that understanding our feelings plays in straight thinking.

This schizophrenic attitude permeates secondary education today. There should be no splitting of the cognitive and the intuitive because each is meaningless by itself. The intuitive is suspect due to a fear that it will undermine serious research and the scientific method. And well it could, if a teacher decided to discard his subject matter and wallow in emotions; but I have neither seen nor heard of this happening anywhere in junior or senior high school education. Most teachers have a very strong attachment to and love for their subject matter. I have often wondered why no one objects

to the opposite situation, the one that exists now, the discarding of the emotions and the wallowing in subject matter.

We live in an age that is investing huge sums of money in research. This is good because it should help us to understand and therefore to find solutions to some of the crucial issues of the day. Yet research is a form of one-way communication. No matter how many dedicated research people there are and no matter how many excellent and significant studies they produce, the effect is nil unless there are people equally dedicated to the activation of such findings. If research has no effect on attitudes and, subsequently, on human behavior, then it is truly a waste of time, talent, and money.

Research, for example, has discovered that learning by both black students and white students improves when they are brought together in classrooms.[1] I wonder how many people at that board meeting I attended let this statistical fact serve as evidence in forming an opinion. I would venture to say—none. If these overwrought people had been educated to recognize, to declare, and then to integrate feelings and facts, possibly their behavior might have been more rational. If educators really value cognitive learning, then they must stop being unrealistic. Give meaning to the cognitive by putting it in its human, emotional context.

The increasing amount of discussion lately about the humanities and humanizing the schools makes me very nervous because when educators start talking about something they frequently do not stop long enough to *do* anything. Granted that good intentions are there; but, again, a change in behavior entails more than looking at research and intellectualizing about it. The teacher-and subject-centered classroom does not reach young people today, and so let's do away with it. Yet we, ourselves, are the victims of one-sided education. Therefore we need courses in human psychology so that we can clarify our own attitudes and values. Our own ego needs must not supersede our desire to cultivate inquiring minds. It would help, of course, if administrators would encourage this kind of thrust, but even if they do not, teachers can and must make up their minds to change old ways that do not work. Otherwise education might well continue to dehumanize.

[1]Charlotte Epstein. *Intergroup Relations for the Classroom Teacher.* Boston: Houghton Mifflin Company, 1968. p. 131.

Fred T. Wilhelms

Design of the Curriculum

In a challenging statement, Fred T. Wilhelms, one of the most insightful scholars in the area of curriculum planning today, implores us to get down to the "gut level" of education, and really do something that will make the high schools humane institutions.

The statement is a highly personal one, and the editors have published it in the personal, pointed, heart-to-heart manner in which Fred delivered it. The message is there, it is real, it stirs one to action if he has a genuine compassion for youth in his soul, and the rhetoric was appropriate to the intimate nature of the conference throughout the three days.

The humane school, Fred insists, is one in which the youngsters are the primary concern of all involved. True, he says, all educated persons do need an abundance of subject matter—knowledge of the kind that is meaningful and helpful to a young person in his efforts to establish his own self-identity. Such self-identity, as discussed eloquently by two recent writers, Glasser and Erikson, would enable him to grapple with the problems he faces, but also would inspire him, would help him to discover the real meaning of life, to understand man's efforts throughout history to attain his own true destiny.

But the humane school primarily focuses on the youths themselves and guides them in the kinds of activities and experiences that enable all of them individually to attain optimum self-actualization, self-realization, self-dignity, and self-respect.

What is the purpose of the school but to enable each individual to strive toward perfectibility?—JGS

THIS is going to be an intensely personal sort of statement. I guess you could call it one man's odyssey among the passages and dangerous halls of educational thinking, with an occasional scream for help and some siren calls in the background. I don't know

whether Ulysses is home yet, and if he is, I don't know how many slings and arrows are still waiting for him there. But it's possible that he made it.

Bad and Good Schooling

In those faraway days when I was still a student, I invested myself rather heavily in the classics; which is to say, I read a small sampling of the literature of the Romans and of the Greeks. In second-year Latin, like about every other second-year Latin student who ever lived, I studied Caesar's *Gallic Wars*. I studied it under a pretty good teacher, so we didn't just read our 25 or 30 lines a day. We also talked quite a bit about Rome and what happened before and after Julius Caesar. We learned that, as Caesar conquered Gaul and the western parts of Germany, Pompey went east and conquered the eastern Mediterranean, and so on, until the Roman world was virtually coterminous with the known world. We learned about the centuries of *Pax Romana*, the Roman peace, which extended throughout that part of the world.

We learned that, a little while later when Christianity came along, its spread was easier because the known world was united at that time. We came to feel that Western civilization was at stake in the Roman conquests. Thus when Caesar had his crucial battle with the Belgians, we were practically trembling in our chairs, because we knew that if Caesar lost, the glories of the Roman civilization would not extend themselves to France and England and other parts of Western Europe, and Christianity would have a hard time being disseminated.

In short, we were taught that raw aggression against innocent, decent people is a lovely thing if you can guarantee that the aggressor represents a great civilization—especially if you are also sure that a couple of centuries later the conquest will help spread the religion which you happen to like. It was the worst example of educational immorality that I can think of, and it was carried on by learned and deeply respected teachers who identified themselves with liberal education.

In second-year Greek, on the other hand, I had one of the noblest and most meaningful experiences of my entire educational career. What we chiefly read were some of the dialogues of Plato which put the spotlight on Socrates. I was particularly moved by the dialogue known as the *Apology* (which refers to Socrates' defense before the court which was trying him on charges of perverting the youth). You all know the story: As a result of the dismal, growing ruin of the Peloponnesian wars, Athens was being taken over by the extremists of the right. To such men the liberal thought of Socrates

was a threat. And so they framed him on a spurious charge. Everybody knew the charge was just made up to suit their needs. And everybody, including Socrates, knew he was going to be found guilty and condemned to death.

Old Socrates didn't choose to grovel, or to plead for his life. He stood up there on Mars Hill and calmly spit in the court's eye. He told them exactly what they were doing and why they were doing it, and what a mistake they were making. Well, it doesn't matter just what he said. The point is that suddenly, before my 17-year-old eyes, there stood a *man*. That was the way a man reacted when the heat was on. I learned a great deal in a few hours about manliness.

And then later, in another dialogue, we saw Socrates refusing to escape from prison, although his escape had been arranged and most Athenians would have been relieved. He had been convicted, he said, under the laws of Athens—even if that court had been rigged. And there was no place in the world to which he could go but that the laws would follow him. Nothing I ever learned in any civics class about citizenship moved me as deeply toward an abiding respect for law. Altogether that semester of Greek was one of the most powerful influences on all my later development.

I tell this personal story to make one point: The Latin selections were neither easier nor harder to teach or to learn than the Greek; they were neither easier to come by and use, nor harder. It was just that the people who made up the second-year Latin curriculum, probably without giving it a moment's thought, chose material that lent itself to ignoble use. Those who made up the Greek curriculum chose material that is among the loftiest in the whole world of literature.

That is a kind of choice that we who make the curriculum have before us a great deal of the time. If we think of the *side effects* we want, we can choose one body of subject matter or another, almost without any difference on the academic side. But what a difference on the human side!

Now please skip a few years with me, to the time when I, in my turn, was a Latin teacher. I was a zealous one, I had high standards. I loved my subject matter. Besides, the nature of the content I was teaching, at least as I then knew how to teach it, was such that it wasn't really possible to escape a situation in which, at the end of the semester, I had my kids sorted out from A to F. They could and did learn what I had to teach—or they didn't or couldn't. There had to be some failures. There had to be some failures whether I gave any of them F or not. In fact, I was kind enough to give some of them a fake C or B, but there were failures anyway because they were having no real success.

Yet the high school, located in the rural area of Nebraska, had

a fine and meaningful program of agriculture and home economics. So I daily had to watch students who were failures in my class looking happy as clams down in the agriculture shops or over in the home ec lab. I had to see them doing self-respecting things. I had to see them going to the state fair and coming home champions in this or that; and I had to admit to myself that they were successful in those subject areas not because it was easier stuff than what I was trying to teach, but because it had more capacity to recognize different kinds of goodness. There were more ways to be successful than in the single-barrel stuff, at least the way I was teaching it.

Curriculum Content

And I came, slowly, to see the second basic point I want to hammer on: Some curriculum content, by its very nature, is cool and excluding. Other kinds of subject matter, like the warm accepting teacher who seems to epitomize this conference, have the ability to attract a lot of urchins and a lot of different types of students and accept them, let them be happy, and let them be successful in a great variety of ways.

Much later, as a specialist in the field of consumer education, I saw this matter of the role of content in attracting youth illustrated. I never actually taught this subject at the secondary level. I did at the college level. But I watched other people teach. Here was a field that by its very nature let one welcome the poor and the downtrodden, because the insights they had were about the most valuable thing you could have in the consideration of consumer problems. You see, what I want to emphasize is that curriculum content itself can help or it can hinder the humane growth of a youngster. We must quit ignoring this point, and start capitalizing on it. I say that, you notice, with a little heat, because I am tired of the fact that when we talk about humanizing the school almost everybody wants to talk about nice teachers who pat little children on the head, about guidance, about school activities, and about the school climate.

Now, those are all valid—important—and I don't mean to play down their importance. But I want to discuss the choices we have down in the heart of the curriculum itself; we don't need to depend so completely just on a nice climate and on kindliness among teachers for a truly humane school.

Content for Developing Humaneness

The choices lie everywhere about us, in any subject which is worth teaching.

For example, in science you can use, and we do use to a large

extent, the kind of experiment—"experiment" ought to be in quotes—which I had in the spring of the year when I was a sophomore in college studying chemistry. It concerned the capacity of water to dissolve salt. You were told exactly what to do, step by step. You dissolved as much salt in the water as you possibly could, then weighed the water and took its temperature, and so on; and then you put it over a steam bath for a few hours, while you stood around impatiently blowing on it to hurry it up, to evaporate all but the salt. Then you weighed it again and you calculated to about the fourth decimal point what percentage of salt that water had in it at that temperature. (I was a smart kid in chemistry. When I got my saturated solution weighed I took it over to my dorm room and set it on the windowsill in the sun and let it dry out, while I went out and played baseball. But that's another story.) Now there's a nice, precise cookbook experiment with no possible value except that one learned to run a pair of balances and manage a steam bath; and I do not know to this day any more accurately than does anybody else in this room how much salt that water did hold. Nor do I care.

But we can, instead, offer in science at least some flavor of an experience which I had much later in my life. In the last half of the 40's, when I was the NEA's representative to the Committee on Atomic Information, I had the experience week after week of watching Leo Szilard and the other great scientists who had developed the atomic bomb agonize over what they had wrought, and wonder how to alert the American people and what to do next.

Perhaps that is going too far afield for an illustration, because Committees on Atomic Information don't come along every day, although you could bring into science the agonizing experience of a government in deciding how to use science in human affairs. Yet there are hundreds of ways, illustrated beautifully in many of our new science projects, to go out on the edges of uncertainty and to teach science as basically a game of uncertainty, which it is; and as a moral thing with a great many choices, which it also is. Has it ever occurred to you, for example, that in terms of what a citizen in our modern world needs, some of the things you can do in teaching science provide the best medium for making good citizens?

Does that sound absurd? In light of some of the problems we face now, such as increasing pollution and the population explosion, think of how much need there is for the citizen to live with the fact that it is going to take a long time to find a solution or even that we may never find a solution. Now that situation is characteristic of the life of true scientists, and the study of science and the life of scientists may make a very good medium for highly effective citizenship education.

Most of our citizens, I think you could say, don't have this

characteristic. They need certainty very quickly. They run to the nearest tabloid headline to get their solution. Do you suppose they do that as a *side effect* of the fact that throughout 12 years of schooling in science they never once had the experience of taking a tough problem with no known answer and no assurance that there was an answer and worrying with it until they succeeded in finding a workable solution or chose the best of the alternatives available?

Note that I used the term "side effect" again. I am glad that I used it, because that is what I am going to talk about next. I was afraid—I had it in my notes—that I was going to miss it in that sentence back there.

There are always two views of subject matter that we include in the curriculum. The common one is that content is stuff to teach, to "put across." If you have this view, then you ask yourself a perfectly reasonable question: "What is the best content?" Or, if you want to get fancier, you adopt a portentous tone and ask the fancier version, "What knowledge is of most worth?" Then, when you've decided what to teach, you mobilize technique to put it across; and then you test to see whether you did put it across (and you do the testing as quickly as you can, before the students forget it, because down in your heart you know they're going to forget it).

Now, the second view is that content is chiefly stuff to teach *with*, not just stuff to teach. If that's your view then you decide on some fundamental purposes you want to achieve. Then you start scouting around to pick out some content and experiences that look as if they might (with some of the kids, anyway) produce that kind of side effect; and you choose your methodology that way, too, with one eye always on the long-run effects.

Suppose, for example, you reason that a prime problem for all of us today as citizens of the United States is that we feel helpless. It is such a big society and the problems are so complex that most of us feel we can't do anything about them and therefore we don't try. But suppose you reason that you want to offset that attitude of helplessness. What would you do?

I think the best thing I've seen in which people did get involved was in San Francisco. A couple of social workers organized a program called "San Francisco Youth for Service." With their help, a group of adolescents went out and found spots of need, figured what could be done about each one, and then did it. For example, they repaired the old beaten-up home of a poor widow with several children; they took care of a feeble old man who lived in one room over a store. There was a lot of evidence that the experience itself taught those youngsters that even in the tougher situations, if we learn to use group power, we can produce at least some small improvements.

One doubts that those youngsters ever again felt quite so helpless as they had before. But that, in turn, raises a nice problem. How much do you then talk about these experiences? How much do you intellectualize? How much do you bring the feelings that were welling up in those kids to the conscious level? Or will you kill the effect if you "preach" about it?

A little while ago, I talked about science being a game of uncertainty; I think we generally fail to see that curriculum work is the epitome of the game of uncertainty. Good curriculum development always has to be a calculating, scheming game of guessing what is most likely to produce what—and then not even knowing later what did produce what.

Of course there is some subject matter that just needs to be taught, almost for its own sake. Not much, I think, but some. I guess kids need to know the hundred combinations in addition and subtraction to the point of automatic response and you're not really worrying very much about side effects when you teach them. Then, too, there is a lot of knowledge that is reasonably important, and that it is awfully nice for youngsters to have, although you could hardly go so far as to say it is imperative for every student to learn it in the same form. The saving thing in fields like the social studies and the humanities is that usually there are a lot of choices, even if you have the same common destination in mind. There are a lot of different kinds of content and experiences you can use to get there.

A Curriculum with a Two-Way Stretch

So we are free to do another thing which is very dear to my heart. That is to try for the two-way stretch. That is, take the two aspects of the curriculum I have been discussing and put them together. First, we ask ourselves, what do the students need to know? In terms of this area of knowledge—physics, for example—what knowledge is of most worth? What is so important in this sector that it would be hard to ignore it?

Then ask at the same time: What are the kinds of input, whether of knowledge or of experience, that will best accomplish what we want in the way of long-term side effects? When you have the answers to both questions, you take the stuff—and there is plenty of it—which meets both criteria; and that is what you center on—thus the two-way stretch.

You see, in this way, you are getting knowledge that is important in its own terms, but also that is useful in the becoming of the youngsters. Now you are no longer "teaching literature" on the general basis that it is good for kids to know it. You and they to-

gether are selecting literature which has something to say to them. It is important, valid literature in its own right; but, more important, by your joint calculations, it has the best chance of doing for those particular youngsters what you and they would like to see literature do.

You know all of this and it is so simple that, standing up to explain the concept, I feel a little bit foolish to reiterate it all, especially since you are probably ahead of me. Yet I have to reiterate it because, after a lot of experience, I have come to the conclusion that learning or not learning this two-way stretch concept of curriculum planning is the most profoundly simple, but also the most profoundly crucial thing that either happens or doesn't happen in the life of a teacher, a supervisor, a curriculum coordinator, or anybody else. It is the thing that makes the difference between the rare, creative history teacher and the "good" history teacher who literally spends his life hammering away at a million-and-one factual details which he and everybody else know are going to be forgotten by the end of the year. It is the difference between him and that rare teacher who catches the great sweep of history, goes for the jugular of the big ideas, and helps the kids develop a perspective which they can't possibly forget, any more than you can forget how to swim.

One of those teachers has learned to play for the two-way stretch and the other one hasn't. They both teach information about history. But, beyond that, what a difference!

Well, of course, this implies a very fundamental and hard-to-reach shift in objectives. Let's face it. Fantini and Weinstein belled that cat exactly right in their little booklet called *Making Urban Schools Work*.[1] They said that no matter how much you talk about it, how much you wish it weren't true, in most schools and in most classrooms the objective is to have the kids on grade level. The objective is to put subject matter across. That is what our teachers are doing. That is what we are grading. That is what our communities expect of us. That is what the college entrance examinations mostly measure. That is what we are caught in.

This standardization, this effort to always conform, is the most dehumanizing aspect of the schools. During this conference others have declared something or other the most dehumanizing thing in the schools, but for me it is the drive to keep everyone on track, to stay in the groove. We have to swing to other objectives, and we somehow have to make them the basic operational pattern of the schools, just as we made the acquisition of subject matter so automatically the goal of the school in the past.

[1]Mario Fantini and Gerald Weinstein. *Making Urban Schools Work.* New York: Holt, Rinehart and Winston, Inc., 1968.

Sources of Objectives for a Humane School

Well, where do we get these other objectives? I think you look outside for them. I don't think you look to subject matter. I don't think you even look within the school. I said this was going to be a personal-type statement, so I'll be blunt and say how I get my objectives.

I raise my eyes above textbooks, team teaching, modular scheduling, and all that; I look at the society I love, and I see it in deep trouble. I see it in such deep trouble that, as the commander of Wake Island radioed home when the Japanese were attacking, "The issue is in doubt."

One thing after another is rising out of our industrialized society to threaten our very existence. You could name them as quickly as I can. Take pollution: It is no longer a matter of an occasional smokestack; the question is no longer how long our fossil fuels will hold out, but do we dare to burn them? This is an entirely different kind of problem than we knew pollution to be ten years ago.

Or take the population explosion: It results in the exploitation of our natural resources to the point where any sane man has to know the way we're going. What is it—one more generation, maybe, in our limited area of the world, that we can have the kind of life we have had? Or is it maybe two generations? Not much longer than that, in any case.

You can name other problems. At the same time, you must recognize the fact that the problems are hitting us just as we have lost our sureness about our goals. Here we are—traditionally the most confident nation the world has ever seen, at the height of its opulence and success—suddenly going to pieces, riddled with racial and other kinds of internal strife, riddled with self-doubt. Looking at all this, I say to myself, "This is a society, and for that matter a world, in serious trouble. We are in a terribly tight spot." And I say to myself, "That is one place I'll get my objectives." I take education seriously. I don't think it's a lot of frivolity. I am no longer interested in having any part in a school system frittering away its resources on academic trivia while the world ceases even to be able to burn.

I think it is time for a direct, problem-solving approach in the secondary schools on the major problems of our society and of our world. And that is one place where I will get my sense of direction on what I want to happen in the secondary schools.

Even more fundamentally, I look at people, particularly young persons, and I see them in great distress and great pain. I see alienation among many of them. I see all kinds of bizarre behavior: odd clothes, odd manners, rebelliousness. And yet, down in the Grand

Canyon where I spent Easter week—a time when the college kids were on vacation—I came to place after place where one, or maybe two or three, bearded characters were sitting on rocks out in the sun reading books and talking very soberly among themselves. I thought they were lovely people.

I think that we shall look back before too long, and realize that we are now at one of the great swing points in human history—one of those times when old institutions, old mores, old beliefs, and old sustenances of mankind are crumbling, while the new isn't there yet, or at least isn't clear.

Our youth are engaged in an incoherent, confused, sometimes bizarre but, nevertheless, courageous and intensive search for something better in the world: a new relationship of man to man; a new social ethic. I think they are shucking off the old; they know it is not good enough. They know something better is possible; and I, for one, don't propose to force them to carry on the search for it unaided.

I don't want any part of a school system which is willing to devote itself to helping a youngster gain a whole world of knowledge, but lose his own soul. I propose that we get our objectives for the curriculum from the two things I have talked about: the enormous crucial problems of our society, and the painful, lonely problems of the individual human soul. I would propose that it is time for us to make a direct attack on both of them, bringing every resource we own to bear on them.

The Kind of Curriculum We Need

Of course, for ordinary, day-to-day curriculum planning that is too big, too gross an approach. We can't organize curriculum work around big emotional generalizations like that. I would like to suggest that when we work on the curriculum (and I mean this in Alexander Frazier's sense of curriculum making, curriculum reconstructing, not curriculum tending[2]) we think in terms of three great streams of common school education: (a) the science-mathematics stream (I know most people would say that is two, but I integrate them in my own thinking because they are what we use, primarily, in our technology); (b) the social studies stream; and (c) the humanities stream. (I grant the appropriateness of James Macdonald's[3] putting those last two together, combining the social

[2]Alexander Frazier. "Here and Now: Points of Decision in the Quest for a New Curriculum." In: Robert R. Leeper, editor. *A Man for Tomorrow's World.* Washington, D. C.: Association for Supervision and Curriculum Development, 1970. pp. 28-44.

[3]See James B. Macdonald's chapter, p. 9.

studies and the humanities and calling them all humanities. Only I have yet to see a school which has succeeded in putting together a whole social studies program *or* a whole humanities program. Therefore, I think it is a little ambitious to try to put them together, but if any faculty can, bless them!)

Suppose we said to ourselves, "These are the big three." They don't include everything. But let us say that in the six years or so of our secondary program we assign them each about one-fourth of the school time, and that we will develop in each of them a unified program: a unified science-math program, a unified social studies program, a unified humanities program, each of these with a six-year sweep.

Now this is a sort of developmental program a faculty and a community can handle. It is not so hard to look at a six-year program in the social studies and decide what you want it to achieve. Then, later, you can start selecting subject matter that will help the achieving. And yet this sort of curriculum development will call for a special form of organization.

Area Planning Committees

My pet device, because we used it at San Francisco State College when we made one of the most thoroughgoing revisions of a curriculum that I know about, is what we called the "area committee." If I were working on this in your school system, I would like to have an area committee in each of the three broad fields. What is an area committee? Well, it concentrates on a large area, like the socio-civic area, rather than on one subject. That, I suppose, is why we called it an area committee.

Yet the special genius of the area committees we used at San Francisco State was that they were never made up predominantly of specialists in their area. If it was a socio-civic area committee, for instance, we might permit as many as 40 or 45 percent of the people to be from the social studies, because we needed their expertise. But over half of the people should be from science and mathematics, the humanities, vocational education, and the like. If you turn the job over simply to the people from the field in question, you usually get just a rearrangement of the subjects they already have, with maybe a little trimming up around the edges. People from other fields may not know the details, but they can think boldly about purposes.

Of course, in this modern day, I would also want youngsters in the group, genuinely in it. And I should want parents and community members—again genuinely in it. But, for the moment, let

me concentrate on the faculty part of the committee. It will be, let me repeat, from the whole school faculty, only partly from the specialists in the field under discussion.

Start with Youth's Problems

What do they do? Well, it is not their job to whomp up any courses. They are to go back and act, for quite a while, as if we did not have any social studies program at all. Their job is to ask, what are the problems that we are up against in our society that are so tough we have to face up to them everywhere in schools? Their real function is to explore *what we want a social studies program to do for us.*

And I want them to take plenty of time. We shortcut the curriculum planning process too much. We are going to go all the way back to purposes. For once, we are not going to start with subject matter. We are going to start with what we need to do. And, as to that, we are going to get the best perceptions we can. This is not just a matter for a bunch of fools to sit around and shoot off their mouths about. It is a matter in which we need the most sensitive social scientists and analysts we can find. We will also use the collective wisdom of the people. We will use the ideas of the kids about relevance and what they see as relating to them. We will use every resource that matters, and we will discipline this inquiry.

Maybe it will take a year; maybe two. I don't know. I don't really care how long it takes. I care to get it done right. Then, finally, we will be able to begin. We will start making our calculations about what subject matter and experience have some chance of achieving the kinds of objectives we have selected. Then we can begin to speculate, for instance, on the role of history, in which we have invested so enormously. Maybe we'll find ourselves saying, "All right, it's a nice medium, a very valuable thing; but for some of our purposes, social anthropology may be better, or maybe philosophy." We'll look for the kinds of things that will do what we want to do in the way of long-term side effects. And we won't give a hang whether what we come out with matches what we started with.

The Humanities Program

I would like to think with you just a few minutes in applying that approach to my favorite field of the humanities. Here we have an unusual degree of freedom. We don't have a hundred years

of college entrance examinations or accumulations of dried-out reference books on State Department shelves.

This is a new field, which some inspired faculties have started working up in their individual schools. Usually, at present, it is just a one-year course, usually for seniors (half the time, only for the more brilliant seniors, at that). But suppose we said, as I did earlier, that the crises in the lives of our young people, the crises of values, of belief, of ethics, and of conduct are so great that we simply must bring to bear the resources of the school to help each youth in his personal becoming.

I have called it the humanities. I wish I didn't have to give it any name. I even hate to start with the generic name, because right away people say: "Well, humanities; that's the foreign languages, art, literature, and so on." I should prefer that we just start with this fact: Our kids are in trouble—not much worse trouble than we oldsters; but they are in trouble. Therefore, we are going to devote about a fourth of our time over a six-year period in a sincere all-out attempt to help every one of these youngsters as well as we can toward his own best personal becoming. We don't care what the subject matter is. I personally don't care if one bit of the existing subject matter we now use in what are called the humanities persists.

I have only one thing in mind—to help young people. But we have to refine that. What kind of help do they need? What are the possible parameters on how much we can help a youngster with his problems? How much can we develop his cognitive powers? How much can we help him in the development of a fine sense of values?

And then, finally, after a year or two, when we know what we are talking about, we can say: "Well, now, if you want to do that kind of thing, probably literature will play a very important part, because one of the things you likely need to do is to help the youngster toward self-insight; and literature is a very good medium for that."

We have in our literature many writers who, even if they wrote before psychology became an area of study—Shakespeare and the Russian novelists, for instance—were penetrating amateur psychologists. And the great novels, dramas, and poems are good things to use if you want to help students understand people.

Yet when you have said that, I hope you have a good broad-based area committee, for I hope somebody will hop up and say: "Wonderful! So we'll use Shakespeare and Dostoevsky for those who can understand them. But if we are going to do all that in order to help kids understand human nature and get insight into themselves, what is wrong with Carl Rogers and Erich Fromm? What is wrong with behavioral sciences in general? Why, in this century, which

is virtually the century of the behavioral sciences, should we have to depend purely on intuitive amateurs and not at all on the scholars?"

For a good many of the youngsters who are a little bit earth-bound and don't exactly take flight when they hear something out of Shakespeare, it may be that the best medium you can use for a while will be—of all things—consumer education. It will let you talk in real terms with the students about how hard it is, when you have earned money, to decide how to use it. One finally has to take his earnings to the market place, and choose what kind of life he wants and at what level. Some kids can talk about their philosophy of life in terms of bicycles, oranges, beer, or clothes, but they can't talk about a philosophy of life in terms of words like philosophy.

We have a great many media at our command. I wish we could organize to use them.

A Humanities Laboratory

I would like to have a big, beautiful room or suite of rooms with books of all kinds; great books, but "great" as seen by the kids as well as by old grey heads like us. I would like to have beautiful recordings of the world's great music, including the kind that the youngsters will bring in themselves, which is also great. We are proud of saying that 90 percent of all the scientists who ever lived in the world are alive now. A very high percentage of the greatest musicians, novelists, and dramatists who ever lived are alive now, too. And they have things to say to us directly.

I would want to have the world's greatest art, again, as chosen by the kids as well as by the world's great artists themselves, in transparency or in those wonderful prints that are so easy to get from any gallery. In short, I would want all forms of literature and the arts to look at and to listen to. I would like to have the rooms set up for kids to fiddle around and do some painting and maybe compose some music. But above all, I would want them to have a lot of time just to read, play, talk, listen, look, build with, mess around, because I have a hunch that the humanities are different. They are not all that cognitive. They don't do their work exactly the way we are used to trying to squeeze work out of subject matter.

Success in the humanities may not lie along the line of standard didactic method.

How does a great book, a great movie, a great play, a great picture, or a great sermon do its work in you? Just check yourself. Is it always necessary to be all that intellectually sharp about these things? Is it necessary to have somebody ask you a lot of factual

and connotative questions about them? Or do you just kill great works when you start dissecting them? Is the final art of teaching in the humanities going to be a kind of teaching which looks very much like nonteaching? Is the essential thing, in the humanities, to "get the kids' pores open"?

I think you get your gains from literature, art, and music largely by a kind of soaking in them; not quite a passive or a placid soaking, but nevertheless, essentially, a kind of soaking in them. I don't think you get your gains from a novel by reducing it to the fine intellectual or aesthetic points a critic might have raised about it. In a curious way, it works best when you just kind of let it happen to you. Over the long pull, haven't the books, the poems, and so on that have affected you most come in sort of subliminally and in the quiet of the night? Don't they go into you at different gates than does most of what you learn of a factual nature? I don't know, but I think so.

And therefore, I think if we're going to do very much with the humanities, somehow we have to learn to shun much of the intellectual pretentiousness that is going into that field now. We have to cut our emphasis on naming the parts of the pillar of a Greek temple; there is more at stake than knowing the difference between realism and romanticism or memorizing all those catalogs of authors and artists.

To return to my image of the humanities program: Let's say a fourth of the day is spent in a beautiful setting with beautiful furniture and with all kinds of books, recordings, art works, materials for self-expression in various kinds of media, and the like. The atmosphere will be one of calm, contentment, and tranquillity—where youngsters are perhaps by themselves reading, composing, fiddling with clay, or something like that. Or they may be in groups of two, three, or four, talking about something they have read or something they think (and I don't think this all has to come out of reading), where the teacher joins in, perhaps, with an occasional sharpening, deepening question or maybe just an occasional reassurance.

There is peace; no competition; no need for any two of the youngsters to be doing the same thing; no need for them to come out feeling the same thing or thinking the same thing. For this is private business, down in the inner soul of a young person.

There is great uncertainty about what materials to use and how to use them. I do not pretend to know all the answers. What I do know is that education is not the vain frippery we treat it as being. I know that the great novels, the great plays, the great poems, the great works of art, were done by men and women who literally sweated out their lives producing those things; that they

were not created to be treated as nice little examples of rhythmic prose or of the complexities of plot and theme.

I know that there has never been an artist, composer, novelist, or dramatist who has been worth his salt who has not tortured himself throughout his life with the problems of this sleazy society or the problems of the aching, lonely human heart. I think it is time that we in schools treated their works in the way their authors meant them to be used.

I think that the ultimate challenge in education is to go to the individual human being and help him become what otherwise he would never become.

Part II.

Identification and Assessment of the Barriers: Reports from the Study Groups

Contributors:

Sister Mary Eileen Scully
Frank Schneider
Mary Patricia Ryan

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Sister Mary Eileen Scully

Barriers Arising from External Factors

In planning the conference, the Secondary Education Council wanted the participants, most of whom were expected to be from schools, state departments of education, and educational agencies (and this proved too true), to work with general session speakers on identifying the "Barriers to Humanizing the Secondary Schools," and to discuss "How To Break Out of These Boxes." These round table discussions enabled the speakers to deal directly with some of the problems faced by curriculum planners in the field.

In this section, brief reports from three of the discussion groups are presented. The fourth round table was so much an informal personal discussion with Dr. Brandwein, including some demonstrations, that it was impractical to prepare a written report for inclusion here.

The reporters have succeeded in giving us the flavor of the discussions and some of the important points and recommendations of the groups. The round tables were significant aspects of the conference and we are grateful to the reporters for these additional contributions to the topic.—JGS

WHAT ARE the barriers to humanizing the secondary schools brought about by forces external to the schools? This was the question Albertine Hayes presented to a group of approximately 15 educators. Douglas Dillenbeck was present to question the group and later respond to the entire workshop.

What Are External Barriers?

Agreement as to the meaning of "external" forces was never entirely reached. Does the term refer to something outside of a school system or a school building, or is it a force outside of your

classroom? As each participant responded, it seemed that external refers to someone or something one notch above or outside of one's control. The department chairman then becomes the external force prohibiting the teacher from humanizing; the principal the external force for the department chairman; the central office for the principal; and the state department for the central office.

Other forces were also identified: excessive emphasis on achievement as exemplified by the College Board examinations; laws and policies external to the school—such as tenure, union policies, parental groups, boards of education, American Civil Liberties Union, budgetary problems, inadequate teacher training programs.

The participants in the small group discussion discovered a need continually to question themselves as to whether the point being discussed related to external management—the assigned topic—or to some other barrier to humanizing the school.

"If Only" Not a Valid Excuse

One conclusion reached was that there are not that many external barriers; one says there are, but in reality the vast majority of the problems rest within the walls of the building and can be resolved if the educators set their minds to it. Principals rationalize and blame the lack of a dedicated staff or funds or parents. Teachers often are guilty of the same offense. Much can be done *if* persons would stop saying *"if only,"* and begin planning. A faculty can fail to humanize because its members have failed to articulate for themselves a philosophy of education. Partitions are struck down rather than walls; dress codes are discussed rather than grading systems.

After a very interesting morning and afternoon discussion, the group concluded that, basic to any change bringing about a greater humanization of the schools, the faculties must begin with human relations: between teacher and pupil, teacher and teacher, where each human relationship is cherished. School personnel tend to look elsewhere and outside themselves for the barriers to promoting a more humane school, but the blame and the resolve can be placed right inside and much can be done *if only*. . . .

Frank Schneider

Teacher-Pupil Relationships in the Humane School

PARTICIPANTS assigned to explore the area of teacher-pupil relationships and the humane school represented a cross section of the educational profession. The group included teachers, principals, instructional supervisors, directors of special projects, curriculum superintendents, and personnel from teacher training institutions. Participants proved to be uniquely qualified—by virtue of their training, experience, concern, and sensitivity—to identify barriers to communication between teachers and students, as well as promising strategies to "break out of the box" . . . in moving toward a non-threatening school environment marked by openness and understanding. Frank Schneider served as discussion leader.

Because of the room arrangement, furniture, and number of participants, three small groups of six to seven persons were formed for better interaction. However, it was noted that although the groups worked in isolation, the factors which were identified as constituting barriers to teacher-pupil communication were identical. Also, the priority given to each factor was the same in each group. The degree of awareness and discernment of the groups was observed when we recalled that their list of "barriers" was identical to that expressed by students who had participated in prior conferences sponsored by the ASCD Secondary Education Council.

A Box—The School Ethos

Although barriers to the humane school were categorized as relating to administration, parents, teachers, and pupils, those which welled up again and again centered around the school ethos . . . the basic structure of the school . . . the regimentation, the impersonality, the unimportance of much of the curriculum, and the lack of meaningful involvement by teachers and students in the total school program.

Teaching styles and methods were cited as drab and uninspiring, with much "fill in the blank" stuff at the lowest cognitive level. The secondary teacher was described as generally being fearful of letting himself be known to the students, and of becoming involved with students' concerns. Many teachers felt threatened by the intelligence, awareness, and sophistication of this generation of students.

Parents, too, were felt to be a considerable influence in dehumanizing schools because of the pressure they exert on students for good grades, and because of their evaluation of the school program in terms of their own experience.

And finally, students were indicted for their contribution to the generation gap by their rejection of society and adult values, and by their orientation to the "here and now."

Breaking the Barriers

As usual in such discussion groups, the number of questions raised far exceeded the solutions proposed. Also, possible solutions suggested by the group generally reflected their divergent roles, so their recommendations were necessarily structured broadly enough to be applicable in most local situations.

Those "break out of the box" items most frequently expressed as promising and accorded highest priority included strengthening lines of communication (especially at the listening end); reviewing the function of the school; finding ways to involve pupils, teachers, and parents in planning the total school program; and seeking ways to change the environment of the secondary school to one marked by openness and freedom from threat and failure.

Mary Patricia Ryan

Design of the Curriculum as a Barrier to Humanizing Secondary Schools

IN THE discussion group, "Design of the Curriculum as a Barrier to Humanizing Secondary Schools," J. Galen Saylor acted as moderator, while Fred T. Wilhelms was the consultant.

A number of ways by which the design of the curriculum can act as a "barrier to humanizing secondary schools" were brought out and listed. Not all of these were discussed with any great specificity or at great length. Some of the items listed could serve to facilitate the design of a humane curriculum as well as act as barriers. The list consisted of the following:

1. State department prescription (relative to designs of buildings, programs, requirements, etc.)
2. Institutional demands vs. flexibility
3. Specialization (subjects or disciplines)
4. The accountability procedure
5. Educational establishment
6. Use of grades and rank in class for college entrance
7. We want to keep on "grade level" to carry out traditional patterns of school
8. Educators do not really *want* to humanize the school
9. Compromises made in the transition from traditional curriculum to "humane" curriculum
10. Involvement of parents, community groups, action groups, students, etc.
11. Participation of parents (a barrier or a facilitator?)
12. Role of the teacher
    a. Place of the teacher in curriculum planning
    b. Teachers not trained in curriculum planning

c. Difficulty of teachers in communicating with parents
d. Teacher schedules – lack of time for planning

13. Involvement of psychologists – relative to learning theory
14. Evaluation of curriculum
    a. What are teachers actually attending to?
    b. Must know where we are going.

Before proceeding with discussion, it was decided that some definitions were needed. "Curriculum" was the first term for which an attempt at definition was made. It was brought out that care must be taken in defining the term. Several definitions came forth. The following is an attempt to combine the various definitions: Curriculum is the aggregate of an ongoing, creative kind of program of instruction and learning that the school develops in planning opportunities for *all* the experiences that are required of a student and that can be undertaken with *authentic* success.

The "humane school" was the second term to be defined. The humane school is one that looks at children (students) first, by attempting to stress an ideal psychological atmosphere for each child (student) in the school.

Problems of Design – and Possible Solutions

Although a number of problems or barriers were listed, not all will be covered, though several will be grouped together and examined. The following discussion does not necessarily represent a consensus, but rather it indicates ideas, reactions, and viewpoints of various individual members of the discussion group.

Practices of State Departments

One of the problem areas considered was the prescriptive and restrictive nature of state departments of education. In many instances, state department approval is required relative to design of school buildings, programs of learning, and course requirements for graduation – all of which place limitations upon schools. A prescribed type of building may place a limitation upon the flexibility of the program offered. Prescribed courses (and/or course outlines) set severe limitations not only upon the flexibility of a given program, but upon the number and types of choices students may have as well. Required courses, too, restrict student choices. All of these restrictions tend to make the school less humane, in that the student is forced into a mold which at best may not fit him in terms of interest or usefulness.

Another limiting factor imposed by state departments of edu-

cation is the withholding of basic financial aid unless students are present, regardless of the fact that teachers may be using that day (or days) in planning and discussing problems of the school, planning for students, or engaging in a multitude of other activities that could prove most beneficial in helping to develop a humane school.

Can anything be done? It may be possible for a school (or school system) to present a program, including a sound rationale, to the state department as an experiment for a given period of time, and request its approval. In many instances such an approach has worked. However, few school systems can afford or are adventuresome enough to ignore state departments' dictates, for fear of losing necessary funding. An example of state planning that seeks to "break out of the box," *Living and Learning*, a report of the Committee on Curriculum Development in Ontario,[1] was described.

The Box of Grades and Class Rank

In a similar vein, the use of grades, rank in class, and maintenance of grade levels is a deterrent to humaneness in schools. Colleges seem to insist upon rank in class as a determinant for admission. Meeting with college entrance officials *might* have some merit in relieving such a limitation; however, this could be a long time coming. Yet some colleges are more interested in a student's ability to get along with others than in his grades or rank in class.

Too, it is possible that well-established, secure colleges might be more willing to accept the use of a different set of criteria than grades or rank in class for college entrance.

Another Box—School Structure

The school itself can be another barrier to a humane school in a number of ways, among them—its structure, its objectives, its content, and its staff.

What of the structure or organization of the school? The term "structure" is used to mean a system considered from the point of view of the whole in relationship to its parts—in other words, looking at the school itself in relationship to its schedule, its curriculum, its courses, its personnel, its student population. Structure may be examined not only from the viewpoint of the total

[1]Ontario Department of Education, Provincial Committee on Aims and Objectives of Education in the Schools of Ontario. *Living and Learning.* Toronto 12: the Department, 1968.

school, but from the standpoint of the curriculum of the school, given course (or courses) within the curriculum, a teacher's content organization, or that which is required of any student within a class. To be sure, each of these items is part of and related to the total school structure, but each is a "mini-structure" with its own given boundaries. Does it matter whether or not the school has a traditional or largely academically oriented structure? Whether or not it operates on the Carnegie Unit? Should there be structure? Or is structure outmoded? Are structure and flexibility incompatible?

There must be a structure within which to operate; however, although students often seek structure, it ought not to be imposed. Too often structure is a "hit or miss" kind of thing, without objectives or any idea of direction. Too much is left to chance. The person in charge, the teacher, must know or be aware of structure. Objectives should be structured (or organized) in a planned, sequential manner.

If structure means the "cells and bells" kind of thing (the Carnegie Unit), it ought to be changed. To see young people glowing with excitement and truly interested in learning a concept in mathematics, for example, have to stop for another class because the bell rang is, indeed, dehumanizing. Structure and flexibility are not incompatible, but the structure should build in flexibility, so that students have opportunities to make choices.

Freedom for Students

The opportunity for students to make choices indicates some measure of freedom for the student. In using terms such as freedom, responsibility, choice, one questions whether educators believe young people can handle freedom, choice, or responsibility. Certainly, one cannot expect young people to show achievement in the use of freedom overnight, especially when they have been guided for six or more years. The use of freedom, freedom to choose, and its attendant responsibility are skills to be learned. And educators must learn to trust youth and themselves enough to permit students to learn to use freedom.

It is important that young people begin learning to make choices early and that they be given the opportunity to make increasing numbers of choices as they mature. Youths can learn to use responsible freedom along with a basic success pattern. They must also be allowed to choose to fail, but they must be made to realize that they are accepted, regardless of failure or success. They can then accept themselves as being worthwhile and as being capable.

Content and Humaneness

Assuming schools are trying to "break out of their boxes," what content should be emphasized? What should the young person know as he leaves school? Are there basic skills? Should he have passed "required courses"? Is content humane?

Content in itself does not really matter; what *is* important is its relationship to people. If content is used as a vehicle, with the person as the focus rather than the discipline (or subject matter) as the center, any content area can be humane. In teaching content, it is important to teach what is up-to-date, what is meaningful and useful to students in solving the problems of society (as a vehicle for social change), and what will help students have a better knowledge of themselves.

The Teacher's Responsibility

Certainly, structure, objectives, and content are important, but even more important is the staff of the school and the schedule within which it operates. There is much dehumanizing in small things—in the way adults handle children. There is, indeed, a need for a change in attitude of adults within a school. Adults (teachers) need to cultivate a sense of empathy and a sense of humility. They (the adults) must learn to accept each student as a worthwhile, capable human being.

Granted, it is nearly impossible for a teacher to learn to know individual students or to be interested in curriculum development when he/she meets 150 students or more each day. Lack of training in curriculum development may also be a deterrent for teachers, as well as their having been given little leadership for it. Even though teachers may be untrained in curriculum development, their years of experience should indicate that they have some expertise in the field.

It is important to get teachers involved, to encourage them to talk, so that they will be interested in helping to develop and to implement curriculum as it is developed. However, this is not likely to happen until teachers can have time to work with students as individuals, helping them to learn how to learn. Yet how can this be accomplished without increasing the cost of operating schools? It could be done by restructuring the school in some manner such as:

1. By meeting half the class half as often
2. By meeting with a group of students a longer period of time
3. By having one person meet with a group of students most

of the day, and sending them off to other areas the balance of the day.

In any curriculum development, it is important that not only people from a given discipline be involved, but that counselors, teachers from other disciplines, parents, students, and lay citizens also have *some* involvement. This does not mean that educators should abdicate their roles in curriculum development, but it does mean that the populace as well as the students are more likely to accept change if they have been involved.

Starting Point in Design

Many educators look for a prescription for curriculum when using the term "Design of the Curriculum." Such a curriculum design—one which limits curriculum to a prescribed content, a given sequence of courses, with little choice for students—could only foster further dehumanizing of students. In the final analysis, when designing the curriculum, it is essential to look at students first, seeing them as individuals of worth, dignity, and capability.

Too often, educators do not see the growth potential or the malleability of young people. Young people have the ability and the right to choose—even if they choose to fail, it is *their* choice. The "humane" school is one which attempts to stress the ideal psychological atmosphere for each student to learn in school. The most important things a student can learn are to like himself better as he leaves class, to understand himself better, to fit into society and be able to work with others, and to be able to learn how to learn in diverse ways in different fields. One can see, therefore, there is no single "Design for Curriculum," but a number of designs tailored to meet the needs of many types of students, from divergent backgrounds, in many different environments.

In short—school should be the place where a child is free to learn and where he learns best.

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Nathaniel Moore, Superintendent of Schools, Burlington Public Schools, Burlington, Washington, Chairman 1968-69

Appendix I. An Analysis of the Force Field in Curriculum Planning

By J. Galen Saylor

Agency	*Factors That Interrelatedly*	
	Facilitate or Promote the Development of a Good Curriculum	*Impede or Restrict the Development of a Good Curriculum*
	Toward a Better Program of Education →	← **Maintain the Status Quo or Regress**
A. *National Level* The Federal Government		
1. U. S. Supreme Court	Requires equality of opportunity for all children Prohibits religious teaching in public schools Ensures right of schooling in public institutions	Approves or fails to act on school plans and policies that permit segregation or discrimination on undemocratic bases
2. Congress	Appropriates large sums for new types of educational endeavors and amply supports U. S. Office of Education	Imposes unwise restrictions on nature and character of local programs
	Permits state and local school systems complete authority to plan, develop, and carry out programs within categories authorized for support	Delays appropriation of funds or abruptly eliminates existing programs
	Establishes and supports adequately a National Institute of Education, with its own governing board	Makes undefined and gross grants of authority to U. S. Office of Education or other federal agencies to write guidelines and regulations for control of local programs
3. U. S. Office of Education	Authorizes and supports research on educational matters of all kinds	Supports primarily, if not exclusively, research proposals, demonstrations, experiments, curriculum planning projects, conferences, and the like, and publishes results of such efforts that conform to the educational philosophy and curriculum ideas of those in positions of responsibility in the federal government
	Provides adequate funds for evaluation and requires state and local agencies to make evaluations and to conduct research on effectiveness of federally subsidized programs	Supports a national assessment or national testing program that does not enable educators to evaluate specific programs, or to judge the adequacy of development of individual pupils
	Disseminates results of research, evaluation, experimentation, demonstration, and tryout; prepares reports on the most promising programs	Deals directly with local school systems in making grants of federal funds for specific educational projects and programs, thereby being in a position to impose points of view on schools through competition for funds
	Provides basic data on social, economic, educational, occupational, and demographic conditions, developments, and trends	
	Subsidizes educational demonstration projects; enables teachers and administrators to visit such centers	

	Makes grants for an extensive array and variety of in-service education projects for teachers	Through publications and other means, clearly shows preference of officials of the Office for curriculum plans, projects, or lines of educational development that embody a particular philosophical position on educational matters
	Holds conferences on visionary and new topics and subjects of significance to educators, and publishes scholarly papers and research on such topics	
	Sponsors studies of educational problems and developments, especially related to urban, suburban, and rural schools	
	Subsidizes significant efforts by any appropriate agency to develop curriculum plans and instructional materials for any aspect of the educational program, provided the design is readily approved by competent educational authorities	
	Provides ample subsidies for use by state departments of education to work with local school systems in developing curriculum plans	
	Is a source of ideas, proposals, designs, and plans for educational developments	
	Employs staff people of outstanding attainments and capabilities to carry out its functions, including persons of recognized accomplishments in pertinent scholarly fields of study	
Professional Organizations	Conduct research on educational developments in their respective areas of specialization and disseminate it	Devote too much of their resources and efforts to maintenance of the organizational status ("wheel spinning")
	Prepare and issue position papers and significant pronouncements on pertinent educational matters	Leaders, both voluntary and staff, lack vision, imagination, and creativeness
	Prepare and publish major plans and proposals for the improvement of education	Publications devoted unnecessarily to organizational matters
	Make thoroughgoing studies and analyses of existing programs of education, of innovations, and of major proposals and publish these for the use of the profession	Lack of proper image among professionals
	Devote major portions of meetings and conventions to an examination and analysis of significant innovations and new programs and to proposals for improvement of education	Inadequate financial resources and inability or unwillingness to obtain grants to conduct studies and formulate proposals for the improvement of education
		Institutionalize "hoary" programs and activities that once may have been imaginative and visionary; control of organization and program is too largely retained by an ingrained coterie

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	Toward a Better Program of Education →	← Maintain the Status Quo or Regress
Publishers of Textbooks and Materials	Make a variety of textbooks and instructional materials available, some of an innovative nature	Fail to publish good texts and materials for programs that are being established widely, for example, independent study, humanities programs
	Involve scholars in pertinent fields (educators, psychologists, sociologists, specialists in the subject field) in preparation of texts, materials, and tests	Texts and materials fail to reflect sound plans for class work, for example, laboratory manuals in science
	Publish texts and materials that embody the recommendations of best specialists in each pertinent field	Greatly unwarranted claims for the character of data yielded by intelligence and achievement tests
		Failure to develop a variety of measuring devices for evaluating the attainment of objectives not encompassed in the area of verbal knowledge
B. *State Level*		
State Legislature	Appropriates adequate funds for the support of education	Prescribe specific courses, requirements, and the like
	Ensures that local school districts have ample leeway for adaptability	Sets limit on millage levies or taxing authority so low that local districts cannot provide high quality programs of education and/or requires citizens' approval to exceed such unreasonably low limits
	Establishes a sound district structure	
	Makes adequate provision for the state department of education to provide curriculum services and leadership in educational development	
	Authorizes and supports establishment of state agency for experimentation and innovation in education, and the development of demonstration centers	
State Department of Education	Provides outstanding leadership in the improvement of education	Exercises rigid control over the program of education in the schools through state examination system, rigid requirements for accreditation, school inspection programs, and issuance of regulations on many specific aspects of the school's program
	Provides ample and forward-looking supervisory and consultative service in assisting schools in curriculum improvement	The general tone of the relationship between the department and the schools is inspection, enforcement of regulations, and imposition of superior authority
	Employs an adequate staff of specialists and technical experts in all aspects of education and makes them available to schools on a consultative basis	Actions and views are based on political rather than educational considerations
	Develops and sponsors, when appropriate, extensive programs of in-service education for teachers, administrators, and board of education members	

	Provides members of the legislature with data and information on educational matters and advocates legislation needed for school improvement	Use of textbooks and instructional materials restricted to state approved lists
	Is always an advocate for good schools and high quality of education programs	Prohibits or discourages experimentation, new types of programs, and innovations
	Administers federal grants so that schools do use them to develop new and better programs of education	
	Develops through local school auspices a statewide system of demonstration and experimental centers for educational development	
	Provides the educators of the state with information and analyses of educational developments, problems, and issues	
	Sponsors the preparation of curriculum guides, plans, proposals, and reports of many types	
	Establishes and staffs adequately an "Agency for Educational Development in _____" which ties together all other innovative and developmental activities of the Department and of the schools of the state and promotes change among them	
	Makes significant studies of pertinent demographic, sociological, economic, and occupational data and analyzes and disseminates them to the schools	
	Assists the schools in making comprehensive, valid, and adequate evaluations of pupil growth and development and the attainment of educational objectives by making funds and consultative services available	
The Governor	Provides vigorous and forward-looking leadership for education	Favors, or does not counteract, movements, legislation, or plans for restricting the character and nature of educational opportunities for children and youth
	Advocates a broad program of education that will enable every child and youth, regardless of race, social status, religion, ethnic origin, or economic status of his family, to develop his potentialities to the fullest extent feasible	

(continued)

	Toward a Better Program of Education →	← Maintain the Status Quo or Regress
C. *Local School System*		
General	Has ample revenues to provide a broad, comprehensive, and adequate program of education for all children and youth	Makes no provision in salary schedules for rewarding unusual accomplishments in the improvement of education
	Keeps all citizens informed, insofar as feasible, of developments, issues, problems, and needs in education for that community as well as for the nation as a whole	Insists that teachers adhere closely to prescribed guides and courses of study
	Involves teachers and all staff persons extensively in planning the educational program, including innovations and experiments	Little or no professional literature or materials available for teachers
	Encourages and sets a climate for experimentation, innovation, change, and tryout	Does not designate department heads in secondary schools or delegates them only routine duties
	Assists in every way possible teachers and staff persons in planning and carrying out promising changes in the educational program	(Any actions opposite to those listed in the left-hand column)
	Provides for an adequate and comprehensive evaluation by teachers and staff of the entire educational program (old and new) on the basis of all of the significant objectives of education	
	Conducts an extensive program of in-service education	
	Provides for professional leave for teachers and staff to participate in a wide variety of challenging professional experiences	
	Employs a considerable portion of the staff during the summer for planning and development activities	
	Establishes and staffs an agency for educational innovation which, in cooperation with other staff divisions, disseminates pertinent research studies, analyses of new developments, reports of projects, proposals, accounts of new practices and teaching strategies; assists any school committee or staff member in planning and trying innovative programs	
	Provides more ample funds for development of new programs and for experimentation, including	

	released time of staff members for training as innovators and then for innovating	
	Forms inter-institutional compacts for joint efforts in developmental programs	
	Establishes demonstration classrooms and projects	
	Employs an adequate and highly competent staff of curriculum coordinators, consultants, and a director	
	Encourages "idea" teachers and staff persons, giving them freedom to try out their ideas and inventions, providing professional security for them, and rewarding effort and imagination	
	Grants to the chairman and staff of each instructional department in secondary schools a great deal of responsibility for instructional planning	
	Establishes instructional teams for planning and carrying out educational programs for a group of pupils, including on the team student teachers, interns, and aides	
The Administrator	Knows educational theory and practice thoroughly and is fully informed about new developments	Fails to define adequately and fully the responsibilities of staff and administrative subordinates
	Creates by his own attitudes and actions a climate for experimentation and innovation by the staff	Fails to build a broad and knowledgeable base of public opinion in support of good education
	Recognizes his position as the most powerful figure in educational development and planning in his community	Is too subservient to certain groups, cliques, or status people in the community
	Regards himself as a change agent, and understands the attributes of such a person and the processes of change	Issues regulations and orders or insists on conformity when such procedures contravene creativeness and discourage experimentation
	Administers the school system or school so as to satisfy the conditions listed previously in this section	Acts on the belief that the administrator simply gives the public what it wants and is the servant of the people
	Institutionalizes the process of change and the innovative spirit	Devotes staff meetings to routine or insignificant matters
The Teacher	Is a creator; an imaginative, inventive person	Invests minimal amounts in his own professional growth and development
	Is highly sensitive to the motivations, drives, and	

(continued)

	Toward a Better Program of Education →	← Maintain the Status Quo or Regress
The Teacher (continued)	needs of pupils; ascertains their socioeconomic needs	Lacks inventiveness and the creative spirit
	Invents plans, methods, or procedures or accepts creations of others for the improvement of education and tries them out in his classroom, continuously evaluating and assessing the merits of the innovation, refining, and redesigning or abandoning as necessary	Is rigid, inflexible in relationships with pupils
	Cooperates with fellow teachers in planning and carrying out innovations and new ideas for the improvement of education	Disregards human variabilities, insisting on common assignments, rigid standards, etc.
	Draws on other people and many types of professional literature for ideas and know-how on educational improvement and change	
	Supports fellow teachers in their efforts to improve education	
	Is well informed on social, economic, political, and occupational trends, developments, and conditions among people in major types of environmental conditions	
	Is compassionate; a model for good human relationships	
	Remains throughout his career a thorough and conscientious student of educational theory and practice	
Curriculum Directors, Coordinators, and Supervisors	Contribute to the maximum degree possible to the implementation of the conditions for improvement listed in the previous section	"Let me know when I can be of help or assistance."
	Possess a large measure of self-assurance and personal stability and security	"Why should I knock my brains out against a wall of lethargy and indifference?"
	Assist teachers in every way possible to create, design, and invent promising educational changes, to try these plans out, and to assess their merits	"You can't budge that bunch of old teachers."
	Have an extensive knowledge of new developments in education and of issues and problems facing schools today	"All that principal is interested in is counting milk bottles."
		"That staff hasn't had a new idea in the past ten years."

	Have the knack of inspiring and stimulating co-workers in the schools	
	Invent, advocate, and promulgate ideas for the improvement of education	
	Carry out adequately the role of a change agent	
D. *Colleges and Universities*	Conduct research extensively on many matters of importance in schooling and education and disseminate it widely	Staff members generally have not been in public schools for months or years
	Design and develop new programs of education, new approaches, and practices in schooling and promulgate and advocate adoption of promising ideas	Want to use the schools for research and studies but fail to aid them in interpreting the results or in using them for planning change
	Work with school systems in the invention and development of plans, procedures, programs, and practices that put into effect known research or best judgments of competent scholars	
	Provide adequate programs for the preparation of research workers and designers of educational innovations	
	In cooperation with school systems and other educational agencies, establish programs for internships in curriculum development, action research, implementation of change, and educational designing	
	Tie together a complex of institutions and cooperating school systems in a network of agencies for fostering educational change	
	Endeavor to place student teachers in schools that innovate	
	Provide excellent programs of teacher education, at both the preservice and advanced levels of study	
	Provide extensive opportunities for in-service education, in cooperation with state and local educational authorities insofar as feasible	
	Be truly a partner with school systems in the improvement of education	

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